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THE
STATE
OF
PHYSICK,
ANCIENT *and* MODERN,
Briefly confider'd :

WITH A
PLAN for the IMPROVEMENT of it.

By FRANCIS CLIFTON, M.D.

Physician to his Royal Highness the PRINCE of
WALES, Fellow of the College of PHYSI-
CIANS, and of the ROYAL SOCIETY.

The authors, who have improv'd this art, are not a few; but they are not to be comprehended within the compass of a few years. A thousand writers, perhaps, for a thousand years, have been improving this Art and Profession: and he that industriously studies those authors, will, in the short period of life, find out as much as if he had liv'd a thousand years himself, or employ'd those thousand years in the study of Physick.

FREIND'S History of Physick, Vol. II. p. 63.

L O N D O N,


Printed by W. BOWYER, for JOHN NOURSE
without Temple-Bar. MDCCXXXII.





TO HIS
ROYAL HIGHNESS
THE
Prince of *WALES*.

S I R,

HE Arts and Sciences have been long found of such great importance to the well-being of mankind, that the

A 2 wisest

DEDICATION.

wisest and best of Princes, in all Ages, have made the encouragement and protection of 'em their study and delight.

Your ROYAL HIGHNESS is so well vers'd in the Histories of former Ages, that it is needless to produce any instance of this nature. Every Nation has had its *Mæcenas*. But Learning of all kinds was never so universally promoted, nor so remarkably distinguish'd, in this Country, as we have lately seen it under the mild
and

DEDICATION.

and auspicious Govern-
ment of the most illustri-
ous *House of* HANOVER.

Encourag'd by this
noble example in Your
Royal Parents, and Your
own natural good dispo-
sition, I have presum'd,
SIR, to lay before You,
The State of PHYSICK, *an-*
cient and modern: an Art,
of the utmost conse-
quence to the ease and
comfort of Life.

To make it more sim-
ple and agreeable to *Na-*
ture, and by that means
more useful to mankind;

A 3 is

DEDICATION.

is the design of the present undertaking: a design, that is always sure of proper encouragement from a Prince, whose *Generosity* is so extensive, and whose *Benevolence* so universal.

Your ROYAL HIGHNESS'S

most humble and

most dutiful Servant,

FRANCIS CLIFTON.



THE
PREFACE.



*Short view of the state of
Physick, as it stood among
the Ancients, and as it
now stands among the Mo-
derns, having been recommended to
me (by a particular friend) as a cu-
rious and useful subject, fit to be
consider'd at this time, I have been
put upon revising some papers I had
by me; which, as they were wrote
at first for my own private use,*

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were drawn up in too concise a manner to be fit for the Publick, without considerable alterations and additions.

My design from the beginning was to represent the affair to my self in as clear and as strong a light as I cou'd, in order to form a right and impartial judgment, which of us have the advantage, the Ancients or the Moderns? a point, that, when once settled, might enable us (perhaps) to think of something farther, to make the Art still more useful^a. The steps that were necessary upon this occasion, tho' troublesome enough at first, have yet been taken, and, I hope, carefully: and as to the additional part, (which is considerable) tho' it came upon me at a time when I

^a If any Person thinks this point out of the question, I desire he would read with care the conclusion of Dr. Freind's history of Physick, Vol. I.

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was fully employ'd in preparing my edition of Hippocrates ; yet, as the subject was of great importance, I thought it better to steal a little time from that edition, than neglect an opportunity of obliging so worthy a friend : especially as I shou'd be more in the way of vindicating my self at the same time from a reflection that had been cast upon me, on account of my book of Tabular Observations for the improvement of Physick, publish'd last year ; as if out of an over-fondness for the Ancients, I had slighted the Moderns too much : an opinion that some Gentlemen were pleas'd to entertain ; but with how much justice, the Publick is the best judge. I said then what I really thought ; and I have had no reason since to alter my opinion, as to the usefulness of observations in Physick in opposition to Schemes
and

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and Theories. The method there propos'd may perhaps receive some advantages from the various systems here consider'd: and therefore the reader is not to be surpriz'd, to find many things in this book, that were said in the other; especially as that is now out of print, and the design in both the same, viz. the improvement of Physick in the plainest and most natural way.

Hippocrates, Celsus, Pliny, Cælius Aurelianus, and Galen, among the Ancients; and Le Clerc and Freind, among the Moderns, are the principal authors I have consulted: and, to say the truth, whoever reads the Histoire of Le Clerc, and the continuation of it by Freind, may, if he please, save himself the trouble of reading much of the historical part of this book. Not but the concise view here attempted, and the
many

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many remarks that are interspers'd up and down, will, 'tis hop'd, make it far from nauseous, even to those who are best acquainted with these authors. And as to the rest, those I mean who are not well acquainted with 'em, they will here find several things, in a plain and simple dress, useful at least, if not entertaining. And, for their farther encouragement, I can assure 'em before-hand, that nothing is here strain'd to serve a turn, or misrepresented to make disturbance: a practice, that I have always had an abhorrence of. As the affair has appear'd to me, upon a thorow consideration, I have fairly set it down for the consideration and use of others. The freedom I have taken in commending, censuring, and comparing, the opinions and practices of different men in different ages, may perhaps

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perhaps be disagreeable to some persons, as not carrying with it always that decency and complaisance that the politeness of the present times have made in a manner fashionable. If this shou'd be the case, I shall be sorry: for I wou'd not willingly offend any one; and I am very sure I never intended it. But unless a man can speak his mind freely, what signifies speaking at all? How shall we ever come at the Truth, if our real sentiments are artfully disguis'd? I may be out as well as another; (every man is liable to mistake) but I am not so designedly. Nor am I so bigotted to my own opinion, but that, if any man will be so kind as to shew me my error, I will readily quit it, and thank him for giving himself the trouble. Truth is what I wou'd always arrive at, if I cou'd, especially

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ly in an affair of such consequence as Physick. Mistakes or frauds here are worse than any: and therefore 'tis better that a Physician shou'd speak his opinion plainly and candidly, even tho' he shou'd suffer a little in his character as an author, than lead mankind into errors by an ostentatious shew of Philosophy. What signifies tickling the ears of the reader, and making him believe more than is true? The Art is the thing to be study'd, and not the craft. Diseases are not to be cur'd by charms or flourishes, but by a regular and constant observance of their several appearances, and a judicious application of remedies accordingly. An affair of such importance, that nothing shou'd be able to discourage us from attempting to preserve the lives of our fellow-creatures in this manner; even tho'
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the contempt and obloquy, that generally fall to the share of such Practitioners, shou'd, by the malice of designing men, be doubled upon us. He, who has nothing base or wicked in view, shall never want friends enow to support him: whereas the man of other principles, tho' he may flourish as it were for a moment, shall after that be soon discover'd, and snar'd in the works of his own hands. 'Tis a difficult task, no doubt of it, to touch upon some vices, to purpose, without raising a great many enemies, and so hurting one's self more than reforming the abuses. Some people are so malignant as to oppose every thing that is good, or that they themselves have had no hand in. Defamation is their chief, if not their only delight. But even these, who are the very pests of mankind, ought never to have such
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an influence over us, as to fright us from attempting what is really useful. Vices attended with profit are the hardest of all to be parted with or suppress'd: but yet it is sometimes necessary to look into 'em, to see whether any thing can be mended or not. That many things in Physick, which may properly be consider'd as the vices or abuses of the Art, might be chang'd for the better, is most certain; and that, if no body sets about it, such a change will never happen, is as certain.

That Quackery, for instance, shou'd be rather suppress'd than countenanc'd, is what every body will grant.

That the encrease and reputation of Nostrums, which have been of late so shamefully encourag'd, and that by men of learning and figure, shou'd be prevented, if possible, is likewise obvious: for if this way of proceed-
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ing shou'd prevail, the foundations of the Art wou'd shake, and there wou'd soon be no difference left between the most ignorant pretender, and the wisest Physician ; and, which is worst of all, the constitutions of people wou'd be entirely ruin'd.

*Once more ; that the making the practice of Physick easier and less expensive to the Patient wou'd be a benefit to every body, is also evident at first sight : and so are several other things that might easily be mention'd. I shou'd be glad therefore, (and 'tis all that I desire) “ that the
“ Practice was put upon such a
“ good and humane foot, that no
“ body might be afraid of Physick
“ when they really want it ; but receive from it all the benefit it is
“ capable of affording.” This is the Centre of all my desires and all my
endea-*

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endeavours : and I hope no man will be so weak or so malicious as to conclude from these, or any expressions in the book itself^a, that I am an enemy to the Apothecary : if he shou'd, give me leave to tell him, his conclusion is false. I am an enemy to no man, but him who under false pretences deceives and injures his neighbour. As it is highly reasonable that a Physician, who has been at a great expence in his education, and devotes himself entirely to the service of the Publick, shou'd be handsomely consider'd for his advice and care ; so it is equally reasonable that an Apothecary, who has likewise been at some expence to learn the art and mystery of his profession, and is constantly oblig'd to give due attendance, (let the dis-

^a Particularly in p. 16, 45, 54, 55, 56, 65, 72, 73 ; and especially 152, 154, 155, 156, &c.

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tance from the Patient be what it will) shou'd also be consider'd, not only for his medicines, but his trouble too, whenever the case requires but little Physick.

There is but one thing more that I wou'd premise, and that is to prevent any mistake about the word Philosophical, as sometimes applied here to Physicians. By it I mean no more than theoretical, or such Physicians as, out of an over-fondness for any particular opinion, are above considering how the case really is in Nature ; and, rather than give up a favourable Scheme, will run the hazard of losing the Patient. This has been the case too often among the Ancients and the Moderns, where Philosophy has been too hastily or injudiciously applied to Physick, and will be the case again, if Observation does not prevent it.
In

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In all other instances Philosophy is highly commendable. This is all I have to premise : and if what is now to follow, does but answer, I shall think my self well paid for all my time and labour.

New Bond-Street,
Oct. 30, 1732.



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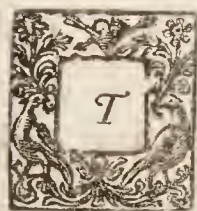
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THE



THE
STATE
OF
PHYSICK
ANCIENT and MODERN.

SECT. I.

*Of the State of Physick among the
Greeks.*



HERE has been a good deal of pains taken to make the world believe, that *Physick* was never in a better state than now; and it is not the easiest mat-
B ter

*The reason
of the pre-
sent ex-
quiry.*

ter to offer any thing in opposition (how decently or judiciously soever it may be managed) without raising many Adversaries. The modern Discoveries in *Philosophy*, *Anatomy* and *Medicine*, say they, have set the affair in so clear a light, that we can see farther in one day than the *Ancients* could in an Age. This is a popular way of talking; and in so philosophical an Age as this, believed without any manner of difficulty; especially as no body can deny, that the advantages from these Discoveries are indeed very considerable. But I am of opinion, notwithstanding all these Discoveries, there was a time once, when Physick was in a better state than it is at present; and for any thing I see to the contrary, there may be a time hereafter, when it may be better than it is now, or than it was then. Two or three things well managed would do the business effectually, or I am much mistaken. But before we come to the consideration of these points, it may not be amiss to take a short view of the state of Physick among the *Ancients*, and
the

the state it is now in among the *Moderns*; in order to form a right judgment, and enable us to strike out with more ease a clear and regular Method of improving the Art to the utmost.

To begin then with the *Ancients*. They The Practice of the Ancients. contented themselves for many Ages with a diligent observance of plain matters of fact, without attempting to explain the manner how those facts were produced; and to this they added an industrious enquiry after the best remedies, without attempting to reason upon their several effects; esteeming *accurate Observations* and *good Medicines* infinitely more useful than all the reasoning in the world without them. The *Asclepiadean* Family, that Of the Asclepiadean Family. lasted above seven hundred years, and were in a manner the sole proprietors of Physick, were remarkable for this kind of Practice. And perhaps, if the Philosophers had not interposed, Physick would have been a stranger to this day to the many Theories, that have since confounded it. Though indeed it must be confessed, that

*Æsculapius, the
Founder.*

before *Pythagoras's* time (who was the first that introduc'd Philosophy into Physick, and that about eighty years before *Hippocrates*) there was a strange inclination in Physicians to Enthusiasm; and what they would not be at the pains to cure by dint of Observation and Experience, they were very ready to attempt by Charms and Amulets. These were common in the days of *Æsculapius*, who, as *Celsus* and *Galen* tell us ^a, was the first that rescued Physick from the hands of the vulgar, and, rejecting the idle part, adhered to the solid. This was the *Æsculapius* of the *Greeks* (the Son of *Apollo*, and the Pupil of *Chiron* the Centaur) so famous in all Antiquity for his divine skill in Physick, of which he himself gave some noble proofs in the *Argonautick* expedition; and his Sons *Podalyrius* and *Machaon*, at the siege of *Troy*, about fifty years after.

*Medicina
Clinica,
his inven-
tion.*

To him we owe the *Medicina Clinica*, or the custom of visiting the Sick in their

^a See *Celsus's* preface, and the first chapter of *Galen's* book called *Medicus*.

beds;

beds; without which the nature and progress of a Distemper could hardly ever have been found out, or any judicious Observations ever taken. For how can men stand in the streets to examine the Sick, as the *Babylonians* and *Assyrians* were used to do in the infancy of Physick^a?

To him we owe likewise the *Medicina Gymnastica*, another noble improvement. I am very sensible that *Herodicus* (who is said to have been *Hippocrates's* Master) is generally looked upon as the Inventer of this; and it cannot be denied, that he carried the matter farther than any of his Predecessors, and was the first, who established it as an Art to preserve or recover Health by, under certain rules and precepts, which have been lost for many Ages, but were once in great esteem, even though the observance of them proved so fatal to some persons, especially in Fevers, as *Hippocrates* has remark'd, and that with an uncommon degree of

*Medicina
Gymnastica, his too,
and not
Herodici-
cus's.*

^a See *Herodotus*, *Strabo* and *Pliny*.

The State of PHYSICK

severity^a. But *Galen* does expressly assure us^b, that *Æsculapius* actually prescribed Exercise of various kinds to his Patients, and therefore may very well be counted the Inventer. So *Pliny* makes *Hippocrates* the Inventer of the *Medicina Clinica*^c; and yet it is very plain, that he was only an Improver of it; the custom itself having existed in the Family long before he was born.

Æsculapius
us defer-
vedly ho-
noured.

No wonder then, that *Æsculapius*, who had done so much for the good of mankind, should be so remarkably distin-

^a L. 6. Ep. Sect. 3. Aph. 23. I confess I had rather understand this of *Prodicus*, a Disciple of *Hippocrates*, than of *Herodicus*, his Master; for it does not appear that *Herodicus* was so injudicious a Practitioner; but as to *Prodicus*, he was for going out of the way that his Master had taught him, as we shall see presently, and was as liable to a mistake of this kind as any man, if we may judge of him by his vanity. Add to this, that the sixth book of *Epidemics*, from which this remark is taken, has never been allow'd to be genuine, but rather the work of *Thessalus*, the Son of *Hippocrates*, who might very well be acquainted with the Practice of *Prodicus*. And besides, all the printed Editions, except *Linden's*, read it *Προδικος* and not *Ηεροδικος*; though indeed the Translators read it *Herodicus*, and two MSS *Ηεροδικος*, but all the rest *Προδικος*.

^b See his first book *de Sanitate tuenda*, c. 8.

^c See his preface to the twenty-ninth book.

guished

guished by them, and have had so many famous Temples erected to his honour. Great Benefactors will always be distinguished. The method he took was certainly just at that time, though it extended only to Observations and Medicines. It would have been ridiculous to have applied Philosophy; because the Anatomy of the parts, and the nature of Diseases were then but imperfectly understood: And without a right knowledge of these things, the fonder we are of Philosophy, the farther we err from the Truth. *Æsculapius* therefore wisely applied himself to Observation, and his Descendents carefully improv'd it upon the plan that he had left them. *Anatomy* was taken in afterwards, as a useful and necessary part, but yet inferior to the other, even in their own opinion, as appears by the small improvements they made in this, compared with what they made in that. *Galen* imagines (for what reason I cannot see) that Anatomy was in perfection in their days: And beyond all question, the Sacrifices

Anatomy studied, but not much, by the Æclepiadeans.

and Embalmings of the *Ægyptians* (from whom the *Greeks* had their *Physick*) could not but inform them of many things relating to the structure of the Body, that otherwise would have been unknown. But I am sure, by what we find of it in *Hippocrates* (who is the oldest *Greek* Physician now extant) the case appears quite otherwise. However, be this as it will, it is on all sides agreed, that *Observation* was their chief study, and this they cultivated with the utmost care, till Philosophy broke in upon them.

Pythagoras introduced Philosophy.

Pythagoras was the man, who first introduced *Philosophy* into *Physick*, and undertook to explain the Causes of Diseases, and several things of that kind, by it. 'Tis true, he, and most of his followers, went no farther than the Theory, and so could not do much harm. But *Empedocles* (one of his most famous Disciples, who at last paid dear for his curiosity at *Ætna*) concerned himself with the Practice, with all that Magick and stuff about him, that his Master had taught him; and yet (to do him

him justice) was remarkable for several extraordinary cures, so little did his Philosophy influence him sometimes. What his way of thinking was, may be seen in *le Clerc* ^a, who has given us a short and ingenious account of it. And whoever would see more, may meet with it in the book *de Principiis*, and that *de Natura Hominis* among the works of *Hippocrates*, supposed to be wrote by *Democritus*, an acquaintance of *Hippocrates*, and a Disciple of *Pythagoras*.

Thus clogg'd with false Philosophy, *Hippocrates* found Physick; and yet (which is very wonderful) neither his Reasonings, nor his Observations, nor his Remedies, discover any, or at least very little, tincture of the weakness and superstition that then prevail'd. On the contrary, his good sense got the better of all that, and retaining only so much Philosophy, as was of real use in Physick, he wisely join'd Reasoning and Experience together, which none of the

Hippocrates's
character
and conduct.

^a *L'histoire de la Medecine, premiere partie, l. 2. c. 4, 5.*

The State of PHYSICK

Philosophers or Physicians had ever attempted before: the one insisting upon Experience without Philosophy, and the other upon Philosophy without Experience. Thus was Physick freed at that time from the jargon of the Philosophers, and the business of observation cultivated with all the care and exactness imaginable; beyond what former Ages had done, or even what succeeding Ages have known. And for this he was esteem'd by all the Ancients, *the great Restorer and Establisher of Physick*, next to *Æsculapius* (the God of Physick) who liv'd about seven hundred years be-

*An objection
on an-
swer'd.*

fore him. I know it will here be objected, that the books *de natura hom. de principiis, de natura pueri*, and the first book of *Diet*, (not to mention any more) are a proof, that *Hippocrates* was not so free from the Philosophy that then prevail'd, as has been pretended, how little soever he might be influenced by it in his Practice. To which I answer, that it cannot be deny'd, there are many Philosophical pieces among the works of *Hipp.* which, without any injury to Physick, might
very

very well be spar'd. But then it is to be consider'd, that almost all those pieces have been, time out of mind, suspected to have been wrote by some other hand, viz. some by *Polybus*, others by *Heraclitus*; some again by *Democritus*, and others by *Herodicus*. Nor is it at all probable, that a man so intent, as *Hippocrates*, upon the improvement of Physick by Observation, in opposition to the Philosophy then in fashion, and withal so capable of accomplishing what he had undertaken, should find either time or inclination for such amusements, as he could not but know, rather retarded than promoted his design. Those things might do very well for men of a common genius, from whom no great matters could ever be expected in Philosophy or Medicine. *Hippocrates* was above it. And therefore, while others were beating their brains about Causes and Principles, and the philosophical reason of things, he wisely applied himself to the consideration of the true state of Diseases, and of what we call the *Nonnaturals*, in order to find out what it was, that brought

His chief study, and the result of it.

brought about all those great changes, so common and so surprizing, in a human body. The result of his enquiries was, that a Disease does not happen without a change in the Fluids or Solids, or both; and that an error in the Nonnaturals is generally the occasion of it; and lastly, that the Phænomena or Symptoms that follow upon it, are the natural effects of the Mechanism of the Body, when the powers, of which it is composed, are permitted to exert their proper force. Thus for instance, when we take in any thing that is injurious, but yet not strong enough to put an end to life, either the Stomach returns it, or the Intestines discharge it; or, if a part of it gets into the Blood, we either fall into a Sweat, or make a great quantity of Urine, or bleed at the Nose and other parts, or find a Swelling somewhere: And all this, without any knowledge or design on our part, but merely by the mechanical operation of the Fluids and Solids upon one another, to throw off the offending matter. This *Hippocrates* calls *Nature* in us, which, upon the wisest and

*His notion
of Nature.*

and strictest search that ever man made, he pronounces to be sufficient of itself for every thing, in the main, and wherever it is not sufficient, the way to relief is plainly pointed out. Persuaded of this doctrine, his principal care was, so to examine the course of Nature in the progress of Diseases, as not only to know the *past*, the *present*, and the *future* appearances, but also to describe them in such a manner, that others might know them too. And in this he has acquitted himself so well, that no man since has been able to describe or prognosticate any thing like what he could. The weak, the lazy, and the voluptuous part of the Faculty had been tempted to look upon these things, especially his Prog-
nosticks, as matters of Curiosity, not much to be depended on; having never been able to meet with any thing like them themselves: Nor indeed can they ever fall in the way of such persons. But the wise, the industrious, and the sober part, have always look'd upon them as the most judicious and most useful remarks, that ever were yet
made;

*His Prog-
nosticks va-
riously re-
ceiv'd.*

made; and have found them to hold surprisingly true from time to time, in instances without number; so constant and uniform are the Operations of Nature, and so judicious and candid the Observations of *Hippocrates*.

*The diætick part,
his Invention.*

Nor did his great Genius stop here. He invented for us that excellent part of Physick, which we call the Diætetical, or that which regards the Nourishment or Diet of Patients: an affair of such importance, that he made it not only his principal, but oftentimes his only Remedy, especially where the power of Nature was very strong. And to say the truth, his other observations would not have been of half the service that they now are, had he not added this excellent part to them. For to know a Disease well, though it be necessary to the cure, is not always sufficient of itself: But to know the Disease, and to know at the same time what is proper for the Patient, both as to Diet and Medicine, is to know every thing that one would wish to know. This *Hippocrates* was very sensible of, and therefore

therefore was as curious in the choice of his Diet, as in examining his Patient: And in what he has left us upon this head, especially where he treats upon the Diet in acute cases, he has shewn himself a compleat Master.

Nor was he less expert at *Surgery*; every part of which, except cutting for the Stone, he seems to have practised himself, and with a judgment little inferiour, if not equal, to the very best of the moderns.

As to the *Materia Medica*, it was considerably enlarged in his time to what it was among the *Cnicians*, (a branch of the *Aclepiadean* Family) who were remarkable for using very little Physick, and that of the simplest kind imaginable, viz. *Milk*, *Whey*, and *Elaterium*. But then *Hippocrates* imputed this simplicity of theirs to a want of industry and inquisitiveness, and not to any extraordinary dexterity in those Physicians above others; as though with the simplest Remedies, they could cure the greatest Disorders^a. Far from it. And for

A great Master of Surgery.

An Improver of the Materia Medica.

^a See the book *de Dieta in acutis*, at the beginning.

this

this reason, the *Materia Medica* was so much enlarged in his time, in order to bear some proportion to the variety of cases that continually happen: And in this too he succeeded so well, that the greatest part of his Remedies are in use to this day. How some of them were prepared, it is not easy to demonstrate; his *Pharmacopœia* (that he refers to more than once) having never yet been publish'd: So that we can only judge of them by what we find in the Books of the Diseases of Women, and a few other places. However it appears very plain, that he himself used but few, and those as simple as could well be contrived. His greatest quantity, as well as variety, was in the Diseases of Women, where, every body knows, the case is sometimes exceedingly difficult.

His Pharmacopœia never yet publish'd.

His Candour and Generosity.

We find no mention of *Nostrums* or Specificks in this great Author. All is fair and above-board. And he seems so far from envying others the knowing as much as himself, that he has been at the pains to instruct us step by step from our first

first setting out to the end of our Practice in every thing that is likely to make us great, and our Art famous. *Astronomy* His opinion of Astronomy and Attraction. he seems to have had a good opinion of, as a proper qualification for a Physician; and the doctrine of Attraction (a doctrine so much in vogue now-a-days) he was by no means a stranger to, but thought it of great consequence in the animal œconomy. In a word, considering the state he found Physick in, and the state he left it in, it is not at all to be wonder'd at, that he has ever been esteem'd the Prince of Physicians. It is much more to be wonder'd at, that a scheme so good should ever have been neglected. He certainly put us in the right way of proceeding; and if ever Physick be brought to perfection, it must be by his method, *viz. judicious observation and wise reasoning.*

But as all sublunary things are in a state of fluctuation, and the wisest schemes not always the longest-liv'd; so it far'd with this of *Hippocrates*. His sons, *Theſſalus* and *Draco*, (sure of immortality for their father's sake) did no great matters them-
C
felves

selves to speak of, though some parts of *Hippocrates's* works have been attributed to them: the one passing the greatest part of his time in the Court of *Archelaus* King of *Macedon*, and *Draco* living so obscurely, that we know nothing more of him, than that he was the son of *Hippocrates*, and had a son of the same name himself, who was Physician to *Roxana* the wife of *Alexander* the great.

And of Polybus, his son-in-law.

Polybus indeed, their brother-in-law, was a man of another temper. He had made himself master of the *old man's doctrine*, and kept close to it all along, without indulging himself in sloth or pleasure; and was the Author of several famous books, some of which are in being to this day, exclusive of those in the works of *Hippocrates*, which were antiently attributed to him, such as the book *de Natura Pueri*, &c. a book that does great honour to the Author, let him be who he will.

Prodicus a great tri-ster.

But *Prodicus*, a disciple of *Hippocrates*, (who was next in reputation to the family itself) soon grew weary of his master's method;

thod; and instead of pursuing the business of Observation, gave himself up to criticise upon words, the much easier work of the two: in which, however, he acquitted himself but indifferently, if we may believe *Galen*^a.

This, though a great Injury, came far short of that which *Plato* did to Physick, who <sup>Plato did
Physick
greater in-</sup>lived about thirty-two years after *Hippo-*

crates, and was cotemporary with *Ctesias* the *Cnidian* Physician, who afterwards wrote the history of *Assyria* and *Persia* from the records of the Country: for he studied it upon the *Pythagorean* system, and undertook to explain by it the greatest difficulties, still professing a high esteem for *Hippocrates*. His notions were ex- <sup>His odd
notions.</sup>tremely odd in many respects; and yet the greatness of his name made them all go down, gross as they were. He imagined, for instance, that the first form Matter received was triangular, and that from these triangles were produced afterwards the four sensible Elements, *viz. Fire, Water,*

^a See l. 8. de *Hipp. & Plat.* placitis c. 6; &c.

Air, and *Earth*, from which all other bodies were form'd. And with regard to the human body, that the spinal marrow was the first part formed, and all the rest from that. That the soul has its seat there: that the rational soul is lodged in the brain; and other souls (or rather emanations of the soul) in different parts, for valour, valour, and the like. That the womb is an animal that wishes to conceive; but if it be too long disappointed, it grows angry, and runs about the body, stopping up the passages for the air, taking away respiration, and occasioning an infinite number of diseases. And with regard to Fevers; that, if the *fire* exceeded, continual and ardent fevers were occasioned; if the *air*, quotidians and intermittents; if the *water*, tertians; and if the *earth*, quartans. And thus he reasoned upon other parts of Physick, puzzling the mind with unintelligible stuff, and diverting it from the business of Observation.

A little

A little after him came *Aristotle* (a de-
 scendent of *Æsculapius*, and præceptor to
Alexander) who wrote two books in Phy-
 sick (which are lost) and a great deal upon
 Anatomy, viz. the *Anatomy of Brutes*; hu-
 man bodies not being dissected till *Era-
 stratus* and *Herophilus*'s time. He was ve-
 ry particular in describing the uses of the
 parts, and made several discoveries in Ana-
 tomy, that had not been made before: but
 as to his Philosophy, that was no better
 than his master *Plato*'s.

While the philosophers were trying their
 skill with Physick, *Diocles Carystius* (a
 Physician of the first rank) appeared a-
 mong them. He was cotemporary with
Aristotle, and survived him; but troubled
 himself very little about the notions of the
 Philosophers, preferring the doctrine of
Hippocrates, as being the doctrine of Na-
 ture, to all that had been said by the others.
 And indeed he was so great an admirer of
Hippocrates, that the *Athenians* called him
 the second *Hippocrates*. *Galen* commends
 him too as a good and humane Physician,

*Aristotle a
 great im-
 prover of
 Anatomy,
 &c.*

*DioclesCa-
 rystius no
 friend to
 the Philo-
 sophers, but
 fond of Hip-
 pocrates.*

and a great promoter of Anatomy. His works (which were not a few, and very valuable) are all lost, except some fragments. *Cælius Aurelianus* has given us an account of him, and mentions his ordering a leaden bullet to be swallowed in an *Ileus*; which was going a step farther than his great master *Hippocrates*.

Praxagoras
such ano-
ther.

Praxagoras, the third remarkable Physician next to *Hippocrates* and his sons, was not long after *Diocles*. He was a *Coan* too, and of the *Asclepiadean* family, but indeed the last, according to *Galen*, and stood up very much for rational Physick, (*viz.* Physick that is founded upon Reason and Experience) and is mentioned by *Galen*, as a Master of his profession. His works are all lost, except what we find in *Cælius*; who shews us plainly, that though he followed *Hippocrates* in general, he went beyond him sometimes, as in the case of Vomits for instance, which he used to promote to excess; and even beyond *Diocles* too, as in the case of an *Ileus*; where, when other remedies failed, he would open
the

the belly, and put the guts to rights. He was likewise look'd upon as a good Anatomist, and the master of *Herophilus*.

These were the principal Physicians, ^{Chrysi-}^{pus's con-}^{duct.} who stood up for the *Hippocratick* method of Physick in opposition to that of the Philosophers, who had made it much easier to follow their way of thinking, than *Hippocrates's* way of acting. Nor was the opposition confined to Philosophers only. For about the same time a *Cnidian* Physician appear'd, in opposition to the Physicians last mention'd, and declar'd himself at once against several things in Physick, that were universally esteem'd, particularly against *bleeding* and *purging*; and by an extraordinary way of babling^a, did what he could to overturn the maxims of the Ancients, that had been founded upon many Ages experience. This was *Chrysippus* (not *Chrysippus* the philosopher, but) the master of *Erasistratus*, who came in with his master in some things, according to the account

^a Horum placita Chrysippus ingenti garrulitate mutavit, are the words of Pliny, l. 29. c. 1.

that *Pliny* and *Galen* give us. Not but *Erasistratus* was a man of a better turn'd head than the other ; and though he agreed with him as to *bleeding* and *purgings* (in the room of which they usually substituted *abstinence*, *vomits*, *glisters*, and now and then *exercise*) yet he maintain'd a great reverence for the Ancients, and made use of many things recommended by *Hippocrates*, even though he wrote exprefly againft the *Coan* Phyficians, among whom he included *Hippocrates*. He is faid too, to have difcovered a love-ficknefs of *Antiochus*, the fon of *Seleucus Nicanor*, by a nice obfervation of the circumftances that attended it ; for which he was rewarded in a moft extraordinary manner. But his greateft excellence was *Anatomy*, which in conjunction with *Herophilus*, he carried much farther than any of his predeceffors. They had indeed better opportunities for it, *Ptolemy Soter*, and *Philadelphus* (the founders of the *Alexandrian Library*) furnifhing them with fubjects at *Alexandria* out of the malefactors who had forfeited their lives to juftice.

He and Herophilus, famous Anatomifts.

Some

Some of these they are said to have dissected alive. And even *Celsus* himself, in the famous dispute between the *Dogmatists* and *Empiricks*, represents them, as opening them, *etiamnum spiritu remanente*, which he complains of afterwards as a cruel and unnecessary thing ^a. But perhaps they no more deserved this character, than *Medea* that of *boiling* people, only for being the first that recommended *warm-bathing*; or than *Carpus* lately (that great restorer of Anatomy) who is said to have opened two *Spaniards* alive, and was accordingly banished for it, soon after the appearance of the *Lues venerea* in *Europe*. But to return to these famous Anatomists, who were each of them the founder of an eminent sect, or rather the head of a considerable party, that lasted many Ages after. They are, as has been mentioned before, the first upon record who dissected human bodies; and seem to have understood almost as much of several parts of the body, the

^a See his preface.

Herophi-
lus the
chief.

brain and nerves, for instance, as those who have come after them. *Herophilus* in particular (who appears to have been the abler man of the two) has had the honour to have most of the names preserved to this day, that he gave to the parts; and was so highly esteemed by *Fallopious* (no bad judge) “ that his authority in anatomical matters “ was like that of the *Gospel* to him: For, “ says he, when *Galen* confutes *Herophilus*, “ he appears to me to confute the *Gospel* of “ *Physicians* ^a. ” But this is going too far. He was undoubtedly a great man in his way, and for his time; but there have been many greater men since; and yet even their discoveries are not all so strictly true, as to admit of no amendment or alteration. And perhaps nothing human can be perfect, even though it be confined to the things about us, and such as are the immediate objects of our senses. But this by the by.

^a See his book *de materia medicinali* in l. 1. *Dioscoridis*, c. 1. *de prænotionibus circa Dioscoridem*. Where are these words, viz. *Cujus quidem auctoritas apud me circa res Anatomicas est Evangelium. Nam, quando Galenus confutat Herophilum, censeo ego ipsum confutare Evangelium medicum.*

Herophilus

Herophilus was a great lover of *Botany* as well as *Phyſick* and *Surgery*; the laſt of which *Eraſiſtratus* was particularly famous for, though ſomewhat cruel in his operations. He would, for inſtance, open the belly in a ſcirrhus of the Liver, and apply his Medicines directly to the part. *Herophilus* never did any thing of this kind; but following, in a great meaſure, the ſentiments of *Praxagoras* his maſter, and thoſe of *Hippocrates*, practiſed upon much the ſame foot with them. However as to the uſe of medicines, *ſimple* as well as *compound*, he differed from them both; and was the firſt of all the *Dogmatiſts*, who dealt much this way. He was the firſt too, who wrote with exactneſs upon the doctrine of the *Pulſe*, (notwithſtanding what is ſaid of *Ho-anti*, the third King of *China*, who lived two thouſand years before *Hippocrates*, and wrote ſeveral books in *Phyſick*, eſpecially upon the *Pulſe*, which books, as the *Chi-neſe* ſay, are ſtill in being) but as his works are all loſt, we can only know from *Galen*, what his opinion was. *Pliny* indeed has

Herophi-
lus the firſt,
who dealt
much in
Phyſick.

obſerved

observed in general, that to understand his doctrine well, a man must understand *Musick* and *Geometry*; the study of which was so difficult, that many of his followers soon deserted him. He wrote too against the *Prognosticks* of *Hippocrates*, as great an admirer of him as he was in some cases. Nor is it to be wonder'd at, that a man so intent upon Anatomy, &c. as *Herophilus* was, should be of another opinion; not having leisure enough to examine how far the *Prognosticks* were true or false. Nothing but a large share of practice, and a diligent observation from time to time, can make a man a judge of these things. They are founded intirely upon observation; and consequently he who does not observe in some such manner (I won't say, with the same accuracy) as *Hippocrates*, can never see the justness of his conclusions; and so may easily be led into mistakes, that a wise and diligent observer would almost always avoid. And this is the reason that none but Physicians of the greatest application have looked upon this part of *Hippocrates's* works,

as surprising, and in a manner *oraculous*: while others of no observation, or of but little, have not been able to make any thing of them; and for the same reason never will be able. But of this we shall have occasion to say more hereafter. As to the Anatomists before us, notwithstanding some few mistakes in point of reasoning, they were worthy of all the honour that was paid them, for the eminent services they did Physick by their Anatomical discoveries; among which that of the *Lacteals*, which were known to them both, was none of the least.

Their disciples were numerous enough, but came far short of their masters; (a thing that often happens) several of them entertaining notions much out of the way, as *Philotimus* (a disciple of both) who thought the Brain of no manner of use; and yet *Galen* mentions him as a good Anatomist otherwise; and a good practitioner^a: so far from necessary is a perfect knowledge of many things in A-

The conduct of their disciples.

^a See l. 8. *de usu partium*, c. 3.

natomy,

Cleophan-
tus and his
sect.

natomy, to make a man successful in the Practice of Physick. Others turn'd *Empiricks*; and some of them set up for themselves, as *Cleophrantus*, who wrote a treatise upon the use of *wine* in diseases, contrary to the opinion of other Physicians, and by this means became the head of a sect, that went by the name of *Cleophrantines*: of which number was *Mnemon*, who is supposed to be the Author of those characters at the end of the histories in *Hippocrates's* third book of *Epidemics*.

Nicander
and The-
ophrastus.

But the Physician of most note at this time was *Nicander*, some of whose works are well known to this day. Not that *Theophrastus* the Philosopher (who succeeded his father-in-law *Aristotle* at the beginning of *Ptolemy's* Reign, the son of *Lagus*, and inherited his Library, which by the by is said by *Strabo* to have been the first that ever was made) is to be pass'd by in silence, for the considerable service he did us by his curious account of Plants, and some other Things in the philosophical way; even though he could not forbear reasoning,

reasoning, as the other Philosophers had done before him.

But the most remarkable event of all The divisi-
on of Phy-
sick into
three bran-
ches. was the division of Physick into three branches, viz. The *Diætetick*, the *Pharmaceutick*, and the *Chirurgick*. The first of which respected what we call the Regimen of the sick, or that part which relates to his *Food*; the second, his Medicines, or, as we now call it, his *Physick*; and the third, manual operations intirely, or, what we now call *Surgery*. These were the three famous divisions, which were then made, and have continued in a manner ever since. For though some Physicians would not come into it, but stood up for the old way of Practice, and kept servants at home to do the servile part, and that even in *Celsus's* time (witness *Cassius*, who, in the judgment of *Celsus* ^a, was the most ingenious Physician of the Age;) yet the generality of 'em were very well contented to be eased of so much trouble by this new division.

^a See his preface.

*The occasi-
on and con-
stitution of
the Empi-
ricks, under
Serapion.*

All these discoveries and contrivances notwithstanding, Physick still seemed to be but in a bad way. The reasonings of the Philosophers, and the notions of the Anatomists had almost quite destroyed the doctrines of the Ancients. Every body was for shewing his parts in the philosophical way, and for making the most they could of the new discoveries; and before they were half qualified to make a right use of either, undertook to explain and account for every thing, how intricate or obvious soever. The business of observation was quite neglected; and had they gone on in the same way, Physick must in time have been as rude and as unintelligible, as it was before the days of *Æsculapius*. But, to his immortal honour, *Serapion of Alexandria* opposed this mighty torrent, and was the first who had resolution enough to maintain, “that
“ reasoning was of no use in Physick, and
“ that we ought to adhere intirely to Ex-
“ perience.” This was certainly going too far, if we understand it literally; and therefore we may very well suppose, the run of
the

the times made such expressions necessary. This happen'd about the beginning of the thirty-eighth century, in the reign of the second or third *Ptolemy*, and gave rise to a famous Sect in Physick, call'd the *Empirick*, who have always look'd upon *Serapion* of *Alexandria*, or *Philinus* of *Cos*, (a disciple of *Herophilus*, who was a half-*Empirick* himself, according to *Galen*, and contemporary with *Serapion*) to be their head. Not but sometimes they carry their original higher; and in their disputes with the *Dogmatists*, have gone as far back as *Hippocrates*, or *Acron* of *Agrigentum*^a, (who was something older than *Hippocrates*) or even farther. But though the Physicians before *Hippocrates* were undoubtedly *Empiricks*, having nothing but Experience to go upon; yet as a Sect they never were known in the world, till *Serapion's* time, or thereabouts. What their tenets were, and how they differ'd from the *Dogmatists* (who look'd upon *Hippocrates* as their

^a See *Pliny*, l. 29.

*Their prin-
cipal opini-
on.*

head too) may be seen at large in *Celsus*, and *Galen* ^b; or *le Clerc*, who has given a fine description of them. They have always had some or other of their side, ever since their foundation; especially after they admitted of a little reasoning, which the most judicious of them soon did, but were very cautious of carrying it too far. The opinion, that most prevail'd among them was, "that three sorts of experiments were necessary to discern the useful from the hurtful in Physick. The first and simplest of all was, that which is produc'd by accident, or by nature alone, without the help of any remedy; the second, that which is produc'd by design; and the last, that which is produc'd by imitation." The effects of every one of these, well consider'd, were necessary, in their opinion, to constitute the Art, as it ought to be: and upon this account *observation* was their study, and *history* their delight. But then the histories were to be

^b See *Celsus's* preface, and *Galen's* books upon the Sects, and especially that *de subfiguratione Empiricæ Sectæ*.

drawn

drawn up by men of the best credit and the best capacity; (for which reason *Hippocrates* was always preferr'd by them to *Andreas* the *Herophilian*, who, though he was known to be a great writer, was not look'd upon to be an honest one) and when they were satisfied in these particulars, they relied upon them intirely; especially if they could have the concurring testimony of several observators. The reason of the different appearances they never troubled themselves with, judging it sufficient to be able to observe them right, and to provide for the patients safety accordingly, whether the immediate cause of the symptoms was known to them or not. The *Dogmatists* The Dogmatists opinion. on the other hand did not neglect *observation*; but yet were of opinion, “that the Principles of our bodies, the structure of the parts, the causes of diseases, secret as well as obvious, and the like, were all necessary to be well understood by every Physician, before he attempted to set up for practice.” This open'd a vast field, and afforded them all the opportunities they could wish for to

Celsus's
wise opini-
on and
choice.

The Empi-
ricks cen-
sur'd for
neglecting
Anatomy.

shew the brightness of their parts. And though they were so wise as to agree with the *Empiricks* in the importance of *observation*, and were perhaps as curious in their remarks this way as the others, yet it too often happen'd, they so puzzled the case with their nice and specious reasoning, that it was hard to tell what they really intended. *Celsus* thinks they were both to blame; the one, for being so afraid of reasoning; the other, for being so extremely fond of it: and therefore, like a wise man, would not list himself of either party, but chose to be an *Eccleſtick*, or one of that Sect, who allow'd themselves the liberty of chusing out of all others whatever they thought was best. The *Empiricks* were likewise to blame, in thinking *Anatomy* useſs. The knowledge of the parts is most certainly useful, though perhaps not altogether so much, as some persons have thought it. And if they had not been so shock'd at the living dissections at *Alexandria*, (or rather the report of such things) very probably they would not only have admitted

admitted of Anatomy, but even improv'd it. In a word, they form'd their plan upon such wise and good considerations, that many Physicians of great note have join'd with them since; among whom was *Glaucias* in *Celsus*, who us'd to call *observation*, *histories*, and *imitation* (three things that the *Empiricks* looked upon as the foundation of their Art) the *Tripod* of Physick.

But the greatest of all the *Empiricks* was *Heraclides* of *Tarentum*, who, though a *Herophilian* by education, soon turn'd *Empirick*, but would never stretch the truth to serve the cause of his party; chusing rather the character of an honest man, and one who never related any thing, that he had not had experience of himself. His masters in the practical part, were *Hippocrates*, *Diocles*, and *Praxagoras*; and except in the business of *abstinence*, which he carry'd to an excessive length (sometimes to the *seventh* day at the beginning of a Fever) he was generally esteem'd as judicious and wise a Physician, as any that went before him. He admitted of a little more rea-

Heraclides
of *Tarentum*, the
most famous
of all the
Empiricks.

soning, than the generality of the *Empiricks*, as appears by *Cælius Aurelianus*, and was a diligent enquirer into the nature of Plants, Animals and Minerals, as well as of Diseases. He is suppos'd to have liv'd about the close of the thirty-eighth Century, and was more famous than any of his successors; *Sextus Empiricus* being the only one of note before *Galen's* time, and *Marcellus* (who liv'd at *Rome* under *Theodosius*) after it; unless we except the ornament of our own country, *Thomas Sydenham*, who 'tis plain was an *Empirick* in the main, though we don't find among his works the express tenets that they held.



SECT.



SECT. II.

Of the State of Physick among the Romans.

THIS was the state of Physick among the *Greeks* for about 1000 years. But when the *Romans* began to aim at universal Monarchy, and the *arts* and *sciences* to travel from *Ægypt* and *Greece* to *Italy*, (which happen'd about the reign of *Ptolemy Philopator*, A. 3730) *Arcagathus*, a *Greek* Physician, went to settle at *Rome* in the beginning of that King's reign, when *Lucius Æmilius* and *Marcus Livius* were *Consuls*; and was the first of all the *Greeks* who attempted to introduce their kind of Physick into *Italy*. At first his coming was very agreeable to them, and many marks of distinction were paid him: but when he came to the *cutting* and *burning* part (which every body knows is necessary sometimes)

*The state of
Physick un-
der Arca-
gathus.*

they chang'd their opinion, and conceiv'd such an aversion to him and his profession, that he was forc'd to leave the place. *Cato* was then at *Rome*, but too young to be of any consequence; though some have given out since, that *Arcagathus* was banish'd in his *Consulship*. Be this as it will, *Cato* had, beyond all question, a particular way of thinking in Physick, very different from that of *Arcagathus*. Nothing but plain empirical Physick would down with him; with now and then a *charm*, to reduce a fracture or dislocation: a practice much in vogue among the *Africans*, and the *Psylli* in particular. The Greek Physick was of all other his aversion, as appears by his caution to his Son *Marcus*^a; and indeed if he really imagin'd, that the *Greeks* intended to poison the *Barbarians* that way (under which name the *Romans* were then included) 'tis not at all to be wondred at, that his enmity to all the *Greek* Physicians should be carried to such a length. But whatever might be the true

^a *Pliny*, l. 29.

reason,

reason, certain it is, that their aversion was founded upon something very extraordinary: for, from the time of *Arcagathus's* banishment to *Asclepiades's* coming, (which was at least a hundred years) they were without any foreign Physicians. But when he came there (which was in *Mithridates* and *Pompey's* time, about the middle of the thirty-ninth century) Physick soon appear'd with a quite different countenance. The death of *Arcagathus's* enemies; the inefficacy of *magical charms*; the honour that had been lately done the Faculty by *Attalus*, the last King of *Pergamus*, who made the *Roman People* his heir, and was so great a promoter of medical knowledge, as to cultivate a *Physick-garden* in his own palace, in order to try experiments upon malefactors for the good of his other subjects; and the reputation *Asclepiades* was in with *Mithridates* (who was allow'd by every body to be a good judge in Physick) all concurr'd in his favour, and in a short time procur'd him the good opinion of the people; especially when he gave out, that

his

*Then under
Asclepia-
des.*

his design was to avoid all manner of cruelty, and to cure his Patients *cito, tuto, jucunde* ^a, viz. with dispatch, safety, and pleasure; in opposition to the practice of *Arcagathus* on the one hand, and some of the Physicians then living on the other, who by *vomits* and *purges* fatigued their Patients to death, in a manner. But, notwithstanding his pretences, he would sometimes by *abstinence*, and sometimes by *exercise*, give them trouble enough; especially at the beginning of a Fever: though in the main he was very industrious to find out all the pleasant and agreeable things for them, that could be thought of; and what with *baths*, and *cradles*, and *suspended beds*, and the like, amus'd them very artfully, and turn'd the edge of their severest complaints. But yet there was one thing that *Galen* and *Cælius* found great fault with him for, and that was, his ill treatment of the Faculty; a thing, that nothing but the most indecent treatment on their part could excuse. He would often condemn a reme-

^a *Cælius* l. 3. c. 4.

dy, that another had prescrib'd, even though it was one he himself was fond of in the like case; but whether from a spirit of contradiction, or a cunning way of management, let others judge. The like has been done since (and with very good success) by some of his brethren, who have been more remarkable for policy than ill-nature. Whatever his views were, this is certain, that Physick never underwent so great a change, as it did in his time. He reduc'd it all to the knowledge of the causes of diseases, in opposition to observation and experience, and by that means made the whole affair conjectural. His philosophy was of the *corpuscular* or *Epicurean* kind; and by the disposition of the pores and the size of his corpuscles, he could easily account for every disease and every symptom. Thus, for instance, if the pores were too small for his largest corpuscles to pass through, *quotidians* were occasion'd; if for corpuscles of a less size, *tertians*; and if for those of the least size, *quartans*. Thus far there was no harm in what he said: but when

Asclepiades's Innovation and Philosophy.

His practice not always right.

when he came to reduce this doctrine to practice, then it was he committed many fatal mistakes; a thing very common among philosophical Physicians. For instance, he would bleed in a *Pleurisy*, because it was attended with pain; but not in a *Peripneumony*, because there was commonly no pain; and pain, according to him, was occasion'd by the retention of the largest of the small corpuscles, and these corpuscles were made of *blood*, as the smallest corpuscles of all were made of *spirit* or *heat*. For the same reason he would not bleed in a *Fever*, nor even in a *Phrenzy*; but yet he made use of *gestation* in *Fevers*, and even *ardent Fevers*, and that from the beginning too; and would sometimes indulge them the use of *wine*, even to excess; especially in a *Phrenzy*, in order to bring on sleep; but deny'd them the use of so much as a drop of *cold water* the two first days, even though they were parch'd up with thirst, for want of it: so that he was not always so pleasant, nor yet so safe, as he undertook to be, though he was much more agreeable

agreeable than the generality of Physicians; his whole practice lying in a small compass, consisting chiefly in *abstinence*, (which generally lasted *three* days) *friction*, *walking*, *gestation*, *bleeding*, and *wine*; of which *Cælius* has given a very particular account.

Purges were his aversion, *as being offensive to the stomach, and a disturber of the humours*; An enemy to purges. but *glisters* were in great esteem with him, and so was *cold water*. In a word, he was generally look'd upon as an excellent Physician, and esteem'd by some next to *Hippocrates* himself, although he was no ways related to the Family, but was of *Prusa* in *Bithynia*. He could by no means agree with *Hippocrates* about the *power of nature*, the *critical days*, and the *doctrine of Attraction*, (by which one may guess at his real depth) and by way of raillery would say, that the practice of the Ancients was a meditation upon death. I suppose from their not being in haste to prescribe, till they saw their way clearly. His first profession was Rhetorick, and that not answering, he took to Physick, but was always as remarkable

able afterwards for Eloquence as Physick.

*His followers
favourite sub-
ject.*

There were several others of the name, among whom was one furnam'd *Pharmacion*, who is said by *Galen* to have wrote very exactly upon *the composition of medicines*; a subject that the followers of *Asclepiades* were afterwards very fond of. Of these the most considerable, next to *Themison*, was *Cassius* so remarkably distinguish'd by *Celsus*^a, and who is supposed to be the author of those ingenious problems in Physick now extant in *Greek*, in which the reader may find (perhaps) as good, and as satisfactory answers to several difficulties in our way, as we generally meet with in the works of the moderns, notwithstanding the many discoveries that have been made since.

*Of his co-
temporaries.*

It were superfluous to mention the contemporaries of *Asclepiades*, because nothing extraordinary was done by them; though many of them had the favour and

^a See his preface, where you will find these words, *viz. Ergo etiam ingeniosissimus seculi nostri medicus, quem nuper vidimus, Cassius, &c.*

friendship

friendship of the chief men of those days, to countenance and support them, as *Asclepiades* had of *Mithridates* and *Cicero*: And so I chuse to pass them all by, to come the sooner to *Themison* of *Laodicea*, (who liv'd before and under the reign of *Augustus*) the most famous of all the *Asclepiadæans*, and the founder of the *methodick* Sect, so beautifully described by *Celsus*.

The difference that had subsisted so long between the two ancient Sects in Physick, the *Dogmatists* and *Empiricks*, and the innovations that had been made by *Asclepiades* in opposition to both of them, gave occasion to the rise of this Sect; a Sect, that from their endeavour to find out an easier method of practice, took upon themselves the name of *Methodists*. They made no scruple to differ from *Asclepiades* about the causes of diseases; and were so far from thinking, that the knowledge of these things was the main point, that they look'd upon it as unnecessary, provided they did but observe what was common.

*The origin
of the Me-
thodists,
under The-
mison.*

And

*Their three
general
Classes.*

And as to the vast number of diseases, that had been distinguish'd with so much care by the two former sects, they were for reducing them all to three general classes, viz. the *strict*, the *lax*, and the *mix'd*; a distinction not altogether so clear, as to admit of no dispute; and so in fact they found it. They were however very exact, as well as the *Empiricks*, in describing diseases; and agreed with *Hippocrates* in his distinction of acute and chronick cases, and in the periods belonging to them, viz. the *increase*, *height*, and *decrease*; and these distinctions they regarded as a principal point in Physick; regulating the cures according to the genus, let the cause from whence they came, the part that laboured most, the country in which it happen'd, the age of the patient, or the season of the year, be what it would: and all this, without any assistance from Philosophy or even Anatomy. They agreed with the *Empiricks* too in rejecting every thing that is obscure; and with the *Dogmatists* in admitting reasoning a little,
so

so far as it depends upon nothing but what is evident: And therefore what *Asclepiades* had said about his pores and his corpuscles, they set no value upon at all, as being dark and intricate, and as likely to be false as true. And yet with all this good Sense, there was one great mistake in their scheme, and that was, the Disregard they shew'd to particular observations, out of an over-fondness for what was general or common. Whereas what is common in diseases, and what is particular in certain cases, is as much the object of a Physician's consideration, one as well as the other, as the knowledge of the kind or species, to which any disease belongs; as *Galen* has shewn very clearly, in the case of a bite by a *mad-dog*: where if the wound be treated like a common wound, the patient will soon go mad; but if it be treated as a wound from such a bite, he may perhaps recover. This was in a great measure the plan that *Themison* went upon; but not till he was in the de-

* *L. de Sectis. c. 4.*

cline of life, as *Celsus* tells us. And this perhaps is the best reason, why he has left us no scheme of practice agreeable to this system; which in all probability he would have done, having been a curious man in many respects, as appears from *Cælius*; who mentions also a very odd Story of him, and that is, that after his recovery from the bite of a mad dog, whenever he attempted to write upon that subject, he always relaps'd ^a.

*The con-
duct of
Thessalus.*

The sect we have been speaking of had not been long founded, at least not above fifty years, before *Thessalus* of *Tralles* in *Lydia* became eminent under *Nero*. He was the first that enlarg'd the system, and had the reputation of bringing it to perfection, and by his own account would have pass'd for the founder of it. His extraction was very mean, and yet by flattery, and cringe, and impudence, he rais'd himself surprisngly. His impudence to the Faculty was so great (as *Galen* tells the Story ^b) that he would often say his pre-

^a C. 3. l. 3. *acutorum.* ^b Book 1. of his *methodus medendi.*
deceffors

deceffors knew nothing as to the prefer-
vation of health, or the cure of difeafes;
(and this character he gave of them in a
letter of his to *Nero*) but would call him-
felf the *conquerour of Phyficians*; a title
that *Pliny* fays was grav'd upon his mo-
nument in the *via Appia*. The fame au-
thor tells us too, that he not only quar-
rell'd with all the maxims of the ancients,
but alfo treated the phyficians themfelves
with the utmoft indecency; *delentem cuncta
majorum placita, & rabie quadam in omnis
ævi medicos perorantem*, are the very words
of *Pliny*. But to the Nobility and great
men no body was more obfequious than he;
fo that mean and unmannerly as he was to
the Faculty, the figure he made among
the others was confiderable. Sometimes
he would pretend, that he could teach any
body Phyfick in fix months, he was fuch
a mafter of it himfelf; and yet wrote feve-
ral large volumes that would take up more
time to read them over. This, how much
foever it may look like *Rhodomontade*, falls
far fhort of what has been pretended to

*His way of
thinking in
Physick.*

since by a certain great Physician, who resembled *Theffalus* in more instances than one. But not to digress. He was something particular in his way of thinking, as to the cure of diseases. *Asclepiades* and *Themison* (till he grew old) were both of opinion, that sickness and health consisted in a certain symmetry or proportion between the pores and the corpuscles, and that an alteration in this or that particular part was all that was wanting: but *Theffalus* was of opinion the change should be universal, or else it would not do. This change was what was afterwards call'd *Metasyncrisis*; to which belong'd certain medicines call'd *Metasyncritick* medicines, the use of which was exceedingly tedious, as may be seen at large in *Cælius*^a. *Theffalus* was the first who introduc'd, or rather who establish'd (for *Asclepiades* is said to have begun) the *three days* abstinence, that the *Methodists* began the cure of all diseases which after-

^a C. 1. b. 1. of chronical diseases.

wards

wards; and with regard to *purgings*, was of *Erasistratus* or *Crysippus*'s opinion.

Soranus of *Ephesus*, who liv'd first at *Alexandria*, and afterwards at *Rome*, under *Trajan* and *Adrian*, put the last hand to the *Methodick* sect, and was the most dexterous Physician of them all. *Cælius* says, that all he himself has wrote is only a translation of *Soranus*; but reports of this kind are, we know, not always true. Add to this, that he sometimes speaks of him as a third person. However, as the other's works are lost, we have but this one way of coming at the knowledge of them.

As to this last Author, *viz. Cælius Aurelianus*, he was an *African* of *Sicca*, a town in *Numidia*, and is thought to have liv'd about *Galen*'s time, or rather later, though they don't mention one another. We are much oblig'd to him for the account he has given at large of the *Methodists*, as well as the *Principles* and *Practices* of a great many *Ancient* Physicians, whose works are now in a great measure lost, (particularly of *Diocles*, *Praxagoras*, *Erasistra-*

Soranus.

Cælius Aurelianus.

The Methodists
way of
practice.

tus, *Herophilus*, *Serapion*, *Heraclides Tarentinus*, *Asclepiades*, *Themison*, and *Thessalus*) unless he did by *Soranus*, as *Justin* did by *Trogus*. He is very exact, and so were all the *Methodists*, in distinguishing diseases by their signs, and industriously avoids all definitions, and nice enquiries into the causes of them, or into the parts principally affected, as in a *Phrenzy*, for instance, studying rather the agreement between them, and the things in common. However, when the cause is evident, or easy to be come at, neither he nor they reject it as useless; as in the case of *voiding blood by the mouth*, a case that requires a particular consideration, and a different way of proceeding. He and *Soranus*, and indeed the generality of the *Methodists*, were very averse to *specificks*, *purges*, (except in a *Dropsey*; though *Themison* himself made use of *purges*) *sharp glisters*, *narcoticks*, *diureticks*, and all kind of *painful remedies*, such as *cauteries* and the like; but made great use of *vomiting*, *bleeding*, *fomentations*, and *exercise* of all kinds; and were as studious of the patient's ease

ease, as *Asclepiades*, especially with regard to their *beds, air* and *food*; receiving this as a maxim among them, “ that diseases are to be got the better of by the simplest things, and such as we use in the time of health; only diversifying them, as occasion requires ^a. ” The *Air*, for instance, that we breath continually, they thought was of more importance, or at least of as much, as the *food* that we take occasionally: and for this reason, no sect was ever more careful to accommodate the air to the circumstances of their Patients, than the Sect we are now speaking of. To make it more or less *astringing* or *relaxing* was all that they endeavour’d or wanted, considering the scheme they went upon of the *strict* and *lax*. And with this view they not only made use of *large* or *small apartments* (as occasion requir’d) turn’d to the *north*, or where the Sun came but seldom, but even *grotto’s* and *places underground*; not omitting the *leaves* and *branches* of trees, or

^a Book 2. of chronical diseases; c. 13.

sprinkling *cold water* upon the floor, and the like, whenever they wanted to *cool* the air; as in *Fevers, Peripneumonies, &c.* and *fires, steams of aromatics, a south Sun*, and the like, whenever they wanted to *warm* the air; as in *Catarrhs, Dropsies, &c.* Nor is this practice of theirs, as uncommon or out-of-the way as it may seem, at all to be despis'd; since the reasonableness of it is very obvious, and a very great Physician among the *moderns* (a man of unquestionable understanding) has approv'd of it himself in some of the like cases, as appears from his own writings^a. Even *abstinence* itself, which at first they injoin'd for three days, was afterwards moderated and reduc'd to *two*; at least it was not so strictly insisted on. But indeed the great Remedies, such as *bleeding*, (which they hardly ever us'd above *once*, in any one distemper, except *Madness*) *vomiting, nourishing, &c.* were seldom made use of, till the *third* day; of which, and a vast deal more, you may see

^a Boerh. Aph. de morbis internis, &c.

a particular account in this author; who, besides the mention of these things, quotes several passages from *Hippocrates*, that are not now to be found in his works; as in the cure of a *Peripneumony*, for instance, book the second of acute cases, and in the chapter *de cæliacis*, &c.

The *Methodists* were famous for a long time after, and are made by *Sextus Empiricus* to come nearer the *Pyrrhonians* or *Scepticks* in *Philosophy* than the *Empiricks*. *Theodorus Priscianus*, who liv'd about three hundred years after *Soranus*, made bold to break through some of their rules, and though a *Methodist*, dealt in *purges* and even *specificks*, as you may see in his works printed by *Aldus* among the *Latin Physicians*. *Moschion* too, who liv'd about *Nero's* time, and was the Author of a curious book upon the diseases of women now extant, was not afraid of *specificks*; though he was so far a *Methodist* in all other respects, that, in conjunction with *Cælius*, he may be said to compleat the account of the practice of that Sect. And *Prosper Alpinus* was

The Methodists famous many ages.

Priscianus.

Moschion.

Pr. Alpinus.

so

so pleas'd with their constitution, that he attempted to revive them, as appears by his book *de Medicina Methodica*, printed in 1611. but a new philosophy was then appearing, and every body more intent upon that than reviving an old Sect, even though it had been so famous a one: such an itch is there in mankind after any thing that is new.

The objections of Celsus and Galen to their scheme.

But before we dismiss this subject it may not be amiss to observe, that *Celsus* and *Galen* could not agree with the *Methodists* in the neglect of external causes, particular circumstances, and the like; but thought that these things as much deserv'd to be taken into consideration, as any other: and for this reason wrote against 'em, especially *Galen*, whose principal book upon this Head is lost. Nor cou'd the *Methodists* recommend themselves universally among their cotemporaries. Some wou'd not give up the *Dogmatists*, but remain'd attach'd to *Hippocrates*, *Erasistratus*, *Herophilus*, and *Asclepiades*. Others were for the *Empiricks* altogether. And among the *Methodists* themselves

Several Sects sprung out of 'em.

selves so many alterations were made, first by *Veëtius Valens*, a famous Physician in *Claudius's* time, who was remarkable for his familiarity with *Messalina*, the wife of *Claudius*; then by *Theßalus*; and after him by almost every member; that there was very often such jangling and disputing, as soon ended in the rise of two new Sects, viz. the *Episynthetick* and *Eclectick*. The chief of the first was *Leonides* of *Alexandria*, who liv'd not long after *Soranus*, and wou'd fain have reconcil'd matters, and united the three Sects together, the *Dogmatists*, the *Empiricks*, and the *Methodists*; and from this design of his, they were call'd *Episyntheticks*. And as to the *Eclecticks* (of whom the chief was *Archigenes* of *Apamea* in *Syria*, who liv'd, according to *Suidas*, under *Trajan*, and dy'd at *Rome* in his sixty-third year, after having acquitted himself very honourably, according to *Galen*) they truly wou'd not engage on one side or other, but left 'em to themselves, to settle it as well as they cou'd; and what they cou'd pick out for their purpose from one and another (no matter

matter of what denomination) that they made the most of. This was the *Eclectic* scheme, and many a wise man since has come into it.

*The Pneumatick
Sect under
Athenæus.*

There were however some of a different way of thinking from every one of these; and as it was become in some degree fashionable to be of one party or other, or else to strike out a new scheme, different from all the rest, another Sect soon sprung up, call'd the *Pneumatick*, (a kind of *Dogmatists*) the founder of which was *Athenæus* of *Attalia*, who liv'd about *Pliny's* time. He maintain'd, among other things, that *Fire, Air, Water, and Earth* are not the true Elements, but that the *four cardinal Qualities* are; the two first of which he look'd upon as the *efficient* causes of things; and the other the *material*. To these he added a fifth, which he call'd *spirit*, and imagin'd it penetrated all bodies, and kept 'em in their natural state. This was the doctrine of the *Stoicks*; upon which account *Galen* call'd the philosopher *Chrysippus*, the Father of the *Pneumatick Sect*. But whatever *Athenæus's*

thenæus's notions were in *Philosophy*, *Aristotle* was his Master in *Anatomy*; and he is said to have wrote more universally upon *Physick* than any of his contemporaries. His works are now all lost, except a few chapters in *Oribasius*, of no consequence at all to his doctrine or practice^a; relating intirely to the vertues of *wheat*, *bread*, *barley*, the power of *aliments*, the purification of *water*, the several kinds of *air*; and the situation of *places*.

His disciples were pretty numerous and eminent; among whom was *Herodotus*, a famous practitioner at *Rome* mention'd by *Galen*, and a great zealot in his way. He was likewise the Author of the *Lexicon* for *Hippocrates*, as some think; while others attribute it to *Herodotus* of *Lysia*, perhaps without sufficient authority. *Archigenes* too was brought over, after he had been an *Eclectic* for some time; but the most eminent of all was *Aretæus* of *Cappadocia*, who was likewise a *Methodist* in many re-

His disciples, Herodotus.

Archigenes.

Aretæus.

^a See book 1. 2. 5. and 9.

spects (*viz.* the *air*, the *bed-chamber*, and *exercise* of the patient) and is so well known, and so highly esteem'd among us to this day, for the politeness of his style, the exactness of his descriptions, and the soundness of his judgment; notwithstanding the badness of his *Anatomy*, and the falseness of his *Theory*. He is the first too of all the *Antients*, especially if *Archigenes* be excepted, who made use of *Cantharides* by way of *blister*.

Of Celsus. These were the most eminent among the *Sectarists*; but a more eminent Physician than any of them, and yet no *Sectarist*, was *A. Cornelius Celsus*, a *Roman*, or as some think, a *Veronese*, who liv'd in the reigns of *Augustus* and *Tiberius*. He was a Man of universal learning, and the most eloquent of all the *Latin* Physicians. His Style may be look'd upon as the Standard of *Roman* Eloquence. It was matter of dispute a great while, whether he was a Physician or not, *Pliny* not allowing him to be one. But as the controversy is now at an end, and almost all parties are agreed,

greed, that he must have been a Physician, and a Practitioner too, to have made such judicious remarks in *Physick* and *Surgery*, I shall not concern myself at all with the controversy, but rather observe, that his two great favourites in physick were *Hippocrates* and *Asclepiades*. The first of these he was so conversant with, and took so much from, especially as to the *Prognostick* part and the *Surgery*, that he has been often call'd the *Latin Hippocrates*^a. But yet he was not so wrapt up in him, as never to differ from him. The *critical days*, for instance, he could not come into, as depending, in his opinion, too much upon the *Pythagorean Philosophy*; nor the manner of *bleeding* in *Hippocrates's* time, as being too seldom and too much limited; nor the manner of *purging*, as being too rough, too frequent, and injurious to the stomach; though in the main *Hippocrates* was the

Hippocrates and Asclepiades, his great favourites.

His objection to some part of Hippocrates's doctrine.

^a Let any man read but the eight first chapters of the second Book, and after that the *chirurgical* part of his works, especially that part upon *dislocations* and *fractures*, (not to mention the *diætetical* part) and he will soon see, what great use *Celsus* made of *Hippocrates*.

man,

And to
some part
of Ascle-
piades.

man, that he esteem'd above all others. As to *Asclepiades*, *Celsus* chose to imitate him in the other parts of physick, especially in that which relates to *exercise*, and often quotes him, as a good and wise physician, but not to be follow'd in every thing; in his averfion, for instance, to *vomiting* and *purging*, of which he had wrote a great deal in his book *de tuenda sanitate*, which is now loft. But yet *Celsus* was fuch an admirer of him and his difciples, as to be thought by fome a *Methodist*; though he was fo wife in fact, as to keep clear of all parties, preferring Liberty of opinion to all the advantages the others could propofe. In fhort, he feems to have been a compleat Physician, and a moft excellent furgeon, and as fuch has been always esteem'd by the beft Judges.

Salmafius
much mi-
ftaken in
Celsus.

And yet *Salmafius* (a man of learning) would not allow him to know any thing in Physick: but perhaps he meant any thing exclusive of *Hippocrates*, not that even this would have done, though we may venture to fay, if *Hippocrates* had not wrote

wrote first, *Celsus* would not have made the figure that he has. There is one thing very remarkable in this Author; and that is, that he dealt very little in *internal phy-* <sup>His prac-
tice very
singular,
and why.</sup> *sick*, having no great opinion of any thing that offends the *Stomach*; but made great use of *externals*, of which he has given us a large variety of forms. I mention this, because I think it of much more consequence to know the practice of one wise man, than a hundred others. But then, where the practice of any wise man differs so much from the common practice, one would be glad to know the reason of it; because sometimes even wise men have their failings, and are capable of being prejudic'd in favour of a particular opinion. *Celsus* founded his general practice in the cure of Fevers upon this maxim, *viz.* “That the matter which causes a Fever disperses of itself, when the Patient takes nothing that is capable of producing a change ^a.” And upon this per-

^a See book 3. ch. 4. de curationum diversis generibus.

F

suasion,

suasion, be very rarely admitted of either *purges* or *glysters*, but thought, that *abstinence at the beginning, drinking but little, sleeping moderately, and nourishment well adapted*, might do the business effectually; especially the last, which he look'd upon as the best of all remedies. How far this way of thinking was right, I submit to the reader. *Physick* is certainly necessary sometimes, and it is almost as great a fault to omit it then, as it is to give it, when there is no occasion. *Nourishment* too is likewise necessary; and no body, perhaps, knew better how to order it than *Celsus*. But though the matter above mention'd was the most general one he went by, yet when the body was either too *lax*, or too *astrict*, he then had recourse to such remedies, as the *Methodists*, and other judicious men, had found useful. So that though he did not deal so freely in *internal* Physick, as some others did, yet he was by no means averse to it, whenever he thought the Patient wanted it. And this I hope will prevent any censure, that
the

the character of him already given might, perhaps, have otherwise brought upon him.

Cotemporary with *Celsus* was *Antonius Musa*, the famous Physician of *Augustus*, who first introduc'd *cold-bathing* into Physick, or rather establish'd the use of it; (for *Asclepiades* is said to have recommended it sometimes, and *Hippocrates* makes frequent mention of *ψυχρα λουτρα* as well as *θερμα λουτρα*) and by that means cur'd the Emperor, but by an injudicious use of it kill'd *Marcellus*, the Emperor's nephew. A sad instance of the great mischief physick does in the hands of those, whose education is inferiour to the profession. *Musa* was a *slave*, before this lucky accident rais'd him; and consequently may very well be presum'd (and that without any reflection) to have been unacquainted with many things, that as a Physician he ought to have known; though he might by chance be acquainted with some things, that men of much greater understanding were strangers to. This is a common case, and must in

Antonius Musa.

Ignorance, the cause of much mischief in Physick.

the nature of the thing continue so. Thus we have, to this day, many mistakes committed, and some of them fatal ones, merely by the ignorance of the undertaker, and not from any fault at all in the medicines themselves: for the same medicines that shall kill one man in the hands of a blockhead, shall save another in the hands of a Physician; and that from the timing and the dosing it, as it ought to be: two circumstances of great importance in Physick. *Musa* however was rewarded nobly, and permitted to wear a *gold-ring* (a distinction peculiar to the *nobility* till then) and had a *statue of brass* set up for him by the side of *Æsculapius*; which was carrying the compliment as far as it could well go. The faculty were honour'd with the *ring* too upon his account, and were exempted from *all taxes* for ever; privileges more considerable than those that *Julius Cæsar* (who was a great friend to Physicians) had honour'd them with. After this he wrote some books upon the
compo-

composition of medicines, which *Galen* says were very good, but did nothing else that was extraordinary.

There were several other noted Physicians about the same time, such as *C. Val-*^{*His cotem-*}
gius, who was the first of all the Romans, ^{*poraries.*}
(after *Pomponius Lenæus* and *Cato*) that wrote upon *the properties of plants*, or *their use in medicine*; and is suppos'd to have had the care of *Augustus* before *Musa*: *Æmilius Macer* of *Verona*; *Apuleius Celsus* of *Centorvi* in *Sicily*; *Philo* of *Tarsus*, the Author of the *Philonium*, and some others; besides a vast number of *slaves*, that practis'd Physick, and got immense fortunes by it: But as no remarkable alteration was made by them, to inlarge upon them is needless.

There was likewise a *School* of Physicians at *Rome* in that part of the town call'd *Esquilia*, but what they did there, is still a secret. Riches and Honours pour'd in upon them apace, from all quarters; and whether these might not take them off from the severer studies of their profes-

A school of Physicians at Rome.

*Improve-
ments made
in those
days.*

sion, may very well be question'd. Improvements, we know, seldom come from the Great: and wherever *greatness* can be had by *favour*, or *fortune*, or any other way, independent of *merit*, such men will not only be above giving themselves trouble, but will also be strongly tempted to make a jest of those who do; the better to keep their own sloth and luxury in countenance. *Botany*, however, was studied very much, particularly by *Antonius Castor*, who, according to *Pliny*, was the greatest *Botanist* of the Age. Natural history was enquir'd into with more than ordinary care, especially by *Fabius Papyrius*, who liv'd under *Tiberius*, and for his curious book upon *animals*, &c. is call'd by *Pliny*, *naturæ rerum peritissimus*. The *Materia Medica* was likewise improv'd, as appears from *Scribonius Largus*; and prodigious sums got by remedies of one kind or other. But notwithstanding all their searches in this way, when the

*The Mentagra very
puzzling.*

Mentagra broke out in *Claudius's* reign, (a distemper that was brought from *Asia*

to Rome, and then appear'd for the first time, affecting only men of the first quality, leaving women, ordinary people and slaves, entirely free (as *Pliny* tells us ^a) beginning at the *chin* like a *tetter*, and spreading itself all over the the *face* (except the *eyes*) and then the *neck*, the *breast*, and *hands*, soon appear'd in *branny scales*, that were exceedingly offensive, though no ways dangerous) the Physicians were at a great loss to cure it; and so some were sent for from *Ægypt*, who by the help of *Cauteries* got the better of it. Not but some of the *Roman* Physicians, and especially *Pamphilus*, found out a medicine afterward, that did as well ^b; for which 'tis almost incredible to think what vast sums were given: *Manilius Cornutus*, the Governour of *Aquitain*, having agreed with his Physician for his cure (if *Pliny* does not mistake ^c) at the rate of 200 great sesterces, *i. e.* about 1600 *l.* ster-

^a Book 26. ch. 1.

^b See *Galen's* fifth book of *the composition of medicines secundum locos*, *i. e.* according to places, and particularly that part of the third chapter, where he treats *de excoriatoriis Lichenum*.

^c B. 26. ch. 1.

The Theriaca Andromachi much esteemed.

ling. Nor were these the only profitable remedies that were then made; the *Theriaca Andromachi*, that has made such a noise ever since, was made about the same time; as well as several other famous ones mention'd at large by *Le Clerc* p. 3. l. 2. c. 2. As to the *Theriaca* (which was celebrated in a poem made by *Andromachus*, and dedicated to *Nero*) it was form'd upon the plan of *Mithridates's*, which till then had bore the bell, but after that lost ground a-pace, and none but *Andromachus's* was talk'd of. It was in such high esteem at that time, as to be prepar'd with the utmost care in the Royal Palace, but had not the name of *Theriaca* given it till *Crito's* time, who liv'd under *Trajan*; the original name being γαληνη *i. e.* the *pacifier* or *quieter*. *Pliny* was a great enemy to all such compositions, and preferr'd *simple* medicines to them ^a. *Hippocrates* himself us'd but little *Physick*, and that as *simple* as possible, relying more upon *Diet* than *Physick*: And the *Cnidians* us'd much less,

^a B. 22. ch. 24. and b. 24. ch. 1.

as we have seen already, and that from a persuasion, that it is not so much we that cure, as *nature*, which is in a manner sufficient for every thing, if not impertinently or knavishly interrupted. But the *Herophilians* dealt much in Physick, *compound* as well as *simple*, and have never been at a loss since for some to keep 'em in countenance: so much easier is it to amuse and impose upon the Patient, than to understand the profession thoroughly.

Anatomy was not intirely neglected in those days; *Marinus* who was *Quintus's* Master, (the same *Quintus*, who was banish'd in *Trajan's* time for killing all his Patients, or, (which is more likely) by the calumny of his cotemporaries, as *Galen* tells us) having wrote admirably well upon the *Muscles* and some other parts of *Anatomy*. *Rufus Ephesius* too, who liv'd under *Trajan*, turn'd his thoughts this way, as we find by what remains of his works among us; and does not seem to have wanted either judgment or application. To these may be added *Galen's* Masters, who were
all

The Materia Medica, most taken care of, by Dioscorides.

all of 'em men of eminence, in *Adrian's* time or *Trajan's*, and especially for *Anatomy*. But the *Materia Medica* was most taken care of, and that by *Dioscorides* of *Anazarba* in *Vespasian's* time, whose works are now extant and much esteem'd. They had the honour too of being the first of all the *Greek* Physicians, that *Aldus* printed, after the taking of *Constantinople*. But there is a finer copy of 'em in the library at *Vienna*, which has been there near twelve hundred years, according to *Lambeckius*, all illuminated; and yet was never publish'd; which is something extraordinary.

The difference between Theophrastus and Dioscorides.

Theophrastus indeed, who liv'd four hundred years before, is much more copious, in the affair of *Botany*, than our Author; but then he wrote as a *Naturalist*, and not as a Physician: whereas *Dioscorides* propos'd to treat of nothing but what he himself had had some experience of, and was then us'd in Physick; and that not only with respect to *plants*, but also *animals* and *minerals*. 'This he executed so well, as to satisfy *Galen*, and many other learned men.

By

By his account it appears, that *salt of vipers* Salt of Vipers, &c. then in use. was in use in those days^a, and *mineral waters* both for *bathing* and *drinking*, but not *iron*, or the preparations of it, which have been so frequently order'd since in *obstructions* and *cachexies*. 'Tis true, the *rust of iron* was given then in cases of *obstructions*^b, and so it was, if the story may be credited, by *Melampus* to *Iphiclus*, a great many ages before^c; but the preparations of *iron*, or of *antimony*, &c. were not then given.

In the same reign flourish'd that great Pliny. Naturalist, *Pliny*; who, notwithstanding his employments as a courtier, found time to write the most learned book of the kind in the world, and yet was stifled at *Vesuvius* before he was sixty. 'Tis surprizing to think what some men have done who seem to have been cut out for originals. The reader need only reflect upon *Hippocrates*, *Aristotle*, *Pliny*, and *Galen* among the *Ancients*; and *Bacon*, *Boyle*, *Newton* and *Boerhaave* among the *moderns*; and then confi-

^a Book 2. c. 18.^b B. 5. c. 93^c *Le Clerc* p. 28.

der,

der, if the works of Ages have been comparable to theirs. But this by the by.

*Reflection
upon all
that is past.*

We have now seen what the state of *Physick* has been among the *Greeks* and *Romans* for near fourteen hundred years; in which space (especially from the time of *Pythagoras*) 'tis surprizing to think what a variety of opinions have started up, sometimes among the Philosophers, and sometimes among the Physicians, all of 'em calculated to shew the ingenuity of the Authors, rather than to do any real service to *Physick*. And yet these opinions, trifling and insignificant as they were, had so far got the better of the doctrine of *Hippocrates*, that the business of *observation* was quite neglected, and nothing thought of but the explanation of diseases in a *philosophical* manner. And had it not been for *Diocles Carystius* at one time, *Serapion* at another, and *Themison* at a third, no body can say, how far this humour of *philosophizing* might have been carried: so bewitching a thing is *philosophy* ingeniously applied to *Physick*. The foundation, that was laid by *Hippocrates*, cou'd
never

never have been subverted by it; that we are certain of; because it was laid in *nature* her self, and so above the reach of humane art to undermine: but then it might have been so cover'd with dust and rubbish, as to have been conceal'd for many Ages, and by that means rendred useless. Happy for us, however, it prov'd otherwise. The many opinions that were started, serv'd only as so many foils to set the other off; one opinion swallowing up another, and a third a second, and so on, while the doctrine of *Hippocrates* remain'd firm, and in the main uncontestable, varying only with particular circumstances, that the situation of the place, the diet of the Patient, and the like, made absolutely unavoidable.

Neither did *Anatomy*, that made so great a figure in *Erasistratus* and *Herophilus's* time, seem to do any mighty service; but rather was the occasion of several new and out-of-the-way notions, which laid the foundation of more disputes, to the farther neglect of *observation*. Nor did the dividing

ding the profession into *three* distinct branches, or the freer use of *internal remedies*, turn out so much to the Physicians honour, but that there seem'd to be a necessity of changing the whole scene, and trying once again what could be done by *observation*, *Histories* and *Imitation*; the ground-work of the *Empirical* scheme. But alas this was a scheme too laborious for the philosophical heads of those days to comply with; and therefore, tho' a few had resolution enough to set about it, yet the generality were in another way of thinking: and *Asclepiades*, we find, no sooner got footing at *Rome*, but he began to set up for himself in a new way, and with his *pores* and his *corpuscles* would have it believ'd, that he knew as much, or more of the matter, than any body before him, not excepting even *Hippocrates*. The *Romans* knew no reason to the contrary at that time; and therefore *Asclepiades* was as much or more to them, than *Hippocrates* to the *Greeks*: and even afterwards his reputation was always great among 'em, having been the *first* of note, who had made
a figure

a figure there in Physick, and so was look'd upon as a *founder*. But how did it turn out at last? I mean the System, that he had laid down. He was scarce cold in his grave, before *Themison*, a disciple of his, took him all to pieces, and made a jest of his fine scheme, putting no value at all upon that, which he had laid the greatest stress on. Not that *Themison* himself was able to erect a system universally agreeable, tho' it was infinitely beyond what had been taught 'em by the other. Many sects sprung out of the *Methodists*, as we have seen already, and almost every Physician was of one party or other, except *Celsus*, who was wise enough to keep clear of all parties. Nor was his conduct in this respect disapprov'd in general: for after his time, the love of party and the invention of Sects seem'd to abate mightily; but yet the business of *observation* was not carried on in proportion. On the contrary, they ran into *medicines* universally; and he who could invent the most pompous, was the greatest Physician. Add to this, that as riches encreas'd, honours were
coveted

coveted, and *titles*, never known among Physicians before, were thought of. *Andromachus*, who had made himself great by his *Theriaca*, was made greater still by the title of *Archiater*; a title that he had the honour to bear *first*, before it was made common. *Anatomy*, 'tis true, was not intirely neglected even at that time, tho' it does not appear, that any great advantages attended it; but *cold bathing*, which was then become familiar, and has ever since continued with so much success, had many advantages attending it. Thus the affair stood among the *Greeks* and *Romans* to the time of *Galen*, who, as he was the greatest and the ablest Physician next to *Hippocrates*, (especially if we except *Celsus*) made the greatest alteration of any that went before him, as we shall see presently.

Of Galen. *Galen* was born in *Adrian's* time *A. D.* 131, and was about four or five years old, when that Emperor dy'd. He was of *Pergamus* in *Asia minor*, the son of *Nico*, an honest, rich, and learned man, who spar'd no cost for his son's education. After he
had

had gone thro' all the learning of the schools, he turn'd his thoughts to Physick, when he was about seventeen, and, as he himself says, by vertue of a *dream*^a; and at nineteen he studied a little while under a disciple of *Atheneus*; and after that, under several masters, all men of eminence, as appears by his own account up and down his works: besides, he travell'd much, and made a long stay at *Alexandria*, where all the Sciences then flourish'd; and at the age of twenty eight return'd to *Pergamus*. His health, which had been very bad till then, grew better after that (the manner of it he tells you himself^b) and remain'd firm and good to the last, tho' he liv'd to be a very old man. He did not appear at *Rome* till he was thirty two, and then met with great opposition from the Faculty, for pretending to know what they did not or wou'd not know: a pretension, that always did and always will raise a man enemies, how well grounded soever it may

^a See his Epistle to *Eugenianus*, about the order to be observ'd in reading his books.

^b See his book *de curatione per V. S.*

G

happen

happen to be. However he had the good fortune to please many of the principal men (among whom was *Sergius Paulus* the *Prætor*; *Barbarus*, uncle to the Emperor *Lucius*; *Boethus*, the *Consul*; and even *Severus* himself) by his *dissections* and *prædictions*, and other parts of his profession; and yet was forc'd to leave the place four or five years after; the clamour of the Physicians was so strong against him. But he had not been long in his own country, before he was sent for by *Marcus Aurelius* and *Lucius Verus*, and after that never left *Rome*; at least not for good and all. He was certainly the greatest scholar, as well as the best Physician then living, as appears by his works, which are very learned and numerous; and have been more numerous; there having been once above *five-hundred* books in *physick* only, and about half as many more in *other Sciences*, all of his own writing. In *Physick* he certainly did wonders, and was the great restorer of the *Hippocratick System* in opposition to the *Methodists*, who till that time had kept their ground remarkably.

All

*The greatest scholar
of the age.*

All the Sects were then subsisting, viz. the *Dogmatists*, the *Empiricks*, the *Methodists*, the *Episyntheticks*, the *Eclecticks*, and the *Pneumatists*; but the *Methodists* were in most vogue; divisions among the *Dogmatists* running high, some crying up *Hippocrates*; others, *Erasistratus*; and others, *Asclepiades*, &c. However *Galen* declar'd himself of no party, and yet swallow'd 'em all up afterwards. His favourite view from the first was the establishment of the *Hippocratick* doctrine. He had study'd *Hippocrates*, perhaps, the most of any man living, and founded his way of thinking on what he had met with in those writings, especially with regard to the *power of nature*, the *doctrine of attraction*, the *signs of diseases*, the *circumstances of a crisis*, &c. but in some of these he was apt to carry his speculations too far, and multiply other things beyond their bearing; his *temperaments*, for instance, and his *pulses*: upon which he wou'd reason very freely, but not always very justly, for want of knowing some things better, that nothing but the *Anato-*

*All the
sects subsist-
ing in his
time.*

my and *Philosophy* of the *moderns* cou'd discover.

*His conduct
to physici-
ans.*

As his *education* and *genius* had set him above the level of his brethren, he was sometimes too free with them, and too full of himself; looking with contempt upon what they did, and comparing himself to *Trajan* in point of usefulness ^a. This behaviour naturally created him the ill-will of the Faculty, who in return plagu'd him

*His prac-
tice.*

as much as they cou'd. In his *practice* he was much influenc'd by two maxims: the one was, "that a disease ought to be got the better of by that which is contrary to it;" the other, "that *nature* ought to be pre-serv'd by something a-kin to her self:" and both these were taken from *Hippocrates*, the Physician of all the *Ancients* that he stuck the closest to, except where the discoveries in *physick* or *pharmacy* (and especially *pharmacy*) seem'd to have taught 'em a nearer way. But in these deviations it too often happen'd, that he went out of the

^a See the book of his *methodus med.* c. 8.

way for the worse. The knowledge of the parts, which had been much improv'd since the time of *Hippocrates*, as it had taught 'em many things relating to diseases, that it was impossible to come at by conjecture only, so it generally led 'em into disputes and reasonings, that were of very little use to the Patient. Nor were these confin'd to diseases only. The *Materia Medica* was to be consider'd in a new light, and the operation of every *simple*, and indeed of every *compound*, to be accounted for, in an entertaining, ingenious manner. *Galen*, who knew as much of *Anatomy* and *Philosophy* as any of his Predecessors or contemporaries, was far from backward upon this occasion, even tho' he met with so little encouragement from *Hippocrates*, and the wiser part of the *Ancients*; but regarding these things as matters of consequence, thought he cou'd never do enough to represent 'em all in the strongest and clearest light; and yet after an infinite deal of labour in this way, and particularly in reasoning upon the *virtues* of *Medicines*,

and explaining 'em all by the *four cardinal qualities*, and their several combinations, tho' he has shewn us indeed the fineness of his genius, he has at the same time left this part of physick in a much worse state than he found it. And yet he declares elsewhere (*viz.* where he is finding fault with his master *Pelops*, for attempting to give a reason for every thing^a) that, if he is not persuaded he knows a thing himself, he never attempts to convince another: so natural is it for a man, for even the best of men, to see the failings of another, and to overlook the same failings in himself.

As to *bleeding* he practis'd it oftner than *Hippocrates*, and is the first upon record, who mentions the quantity to be taken away. 'Tis remarkable too, that he bled at all times, by night as well as day, but no children under *fourteen*, and very seldom old men. And where *bleeding* and *purgings* were both necessary, he always began with *bleeding*,

^a *De simplic. medicam. facult. l. 11. N^o 24. de cancris ustis.*

but

but never us'd *Leeches* ; a manner first introduced by *Themison*, or at least the *Methodists*. *Bathing* and *friction* were in great esteem with him, and so were *opiates* and *anodynes*, especially in the cure of *fluxes* and *pains*. In a word, his practice agreed in the main with that of *Hippocrates*, but yet with this difference; the one's was founded chiefly upon *experience* and *observation*, the other's upon *reasoning*: so that *Hippocrates* has occasion'd very little dispute among physicians, while *Galen* has laid a foundation for eternal dispute.

A material difference between the practice of Hippocrates and Galen.

In *Anatomy* he certainly excell'd all that ever went before him, and dissected *men* as well as *brutes*; but had much fewer opportunities of humane dissections than the other. *Apes* were his chief subjects, and these he recommends to his pupils to begin with; that, when an opportunity should offer of a *humane* body, they may more readily know how to improve it for the best. Children, that had been expos'd by the barbarity of their parents, or a man basely murder'd in the fields, were in a manner all the

Galen remarkable for Anatomy.

humane subjects that they could now and then lay hold of. As to *publick dissections* there were none. *Skeletons* were exceeding scarce, and those that were, were found by accident, in mountains, caves, and the like places, but not prepar'd by any *Anatomist*: and therefore he advises his pupils to go to *Alexandria* for that knowledge; *Osteology* being taught there from *Skeletons*. What proficiency he himself made in *Anatomy* is to be seen at large in his *admin. Anatom.* and his surprising books *de usu partium*. But this must always be understood of *brutal* more than *humane Anatomy*; *Vesalius* having demonstrated, that he describes the parts from *Apes*, or some other creatures, and not always from *men*. Be this as it will, he has certainly shewn himself a man of vast application and ingenuity, and worthy of all the honour that has been paid him since.

The great injury he did Physick, and what.

But yet there is one thing, that I can't but take notice of, and that is, the great injury he did Physick in the main, by *reasoning* so subtilly upon several parts of it, from his *elements, cardinal qualities*, and
the

The like: an injury, in a man of his sense, hardly ever to be forgiven. I must needs say, it has often appear'd to me very wonderful, that a man, who understood *Hippocrates* so well, and had so great a regard for *his* observations preferable to all other, should ever have been instrumental to establish another doctrine so contrary to the former, and so liable to disputation. No body could ever have a higher opinion of *Hippocrates*, than *Galen* had; no body could be more sensible of the usefulness of *observation* than he; and yet no body has done more to alienate the mind from that noble and important part, to the speculative and uncertain. How much better would it have been, upon all accounts, to have only press'd the study of the best Authors, making them as plain and as agreeable as possible, than, by a new way of thinking, to draw us off from what we ought always to have in view? but alas! to our great misfortune, *Galen* thought otherwise; (perhaps out of despair of ever coming up to *Hippocrates* in his own way)

and

and the generality of Physicians since, finding it easier to satisfy themselves from *Galen's* principles, and to recommend themselves to the publick by his way of writing, than *Hippocrates's* method of observing, have, in a manner, universally given in to that pernicious scheme; so that for many Ages little or nothing was done for the advancement of physick; the remaining *Greek* Physicians (except *Trallian*) and almost all the *Arabian* Physicians, treading in the same tract that he had mark'd out.

Greek
physicians
after Ga-
len.

As to the *Greek* Physicians, the most famous are *Oribasius*, *Ætius*, *Alexander* and *Paulus*; all of them collectors (in a great measure) from the writings of other Physicians, and from *Galen* in particular; from whom they have given almost every thing that is valuable in *Anatomy*, *Physick* and *Surgery*, (as they then stood) besides some remarks of their own, by no means useless. What these remarks are, and how far they may be trusted to, has been elegantly shewn by a late famous Physician of our own country, Dr. *John Freind*

Freind^a; so that to descend to particulars is needless. Some things however it may not be amiss to take notice of from him, viz.

Oribasius was born at *Pergamus* (the *Oribasius*. place of *Galen*'s nativity) bred up in the school of *Zeno* the *Cyprian*, and prov'd the greatest scholar and physician of his time. His attachment to his towns-man was such, especially in the *Anatomical* part, that he was sometimes call'd *Simia Galeni*; a circumstance that lets us at once into the manner of his writings, which were very large at first, but are now in a much smaller compass. He practis'd at *Constantinople*, where he dy'd about the end of the *fourth* century.

Ætius was of *Amida* in *Mesopotamia*, *Ætius*. and brought up at *Alexandria*. He practis'd *Surgery* himself, and gives some account of almost every operation, except *fractures* and *dislocations*. He is a clearer and fuller writer than *Oribasius*, but inferior to *Paulus* (in the opinion of *Fab. ab*

^a See his history of *Physick*.

Aquapendente) and excels even *Celsus* in cases of the *Eyes*. In a word, he was a good Practitioner in general, but sometimes very tedious, as in the use of his remedies for the *Gout* for instance; and sometimes very troublesome, not to say painful, as in the cure of an inveterate *Asthma* and *Empyema*; for which he would order the body to be cauteris'd in so many places, that it was cover'd almost all over with *eschars*. He was a great lover of *outward* applications, and far from a bad reasoner upon the virtues of some of them. The *spells* and *charms*, which were so much in vogue among the *Ægyptians* (together with several things relating to their *pharmacy*) he has given some accounts of; and is the first of all the *Greek* Physicians, among the *Christians*, who mentions them. He has likewise preserv'd several other fragments of antiquity, that are no where else to be met with; and liv'd about the end of the *fifth* century.

Alexander was born at *Tralles*, a famous city of *Lydia* (the place of *Thessalus's*

lus's nativity) where the *Greek* tongue was ^{Alexander.} spoke in perfection. He liv'd about the time of *Ætius*, whom he quotes; and was in great esteem in the reign of *Justinian*. His father (who was a Physician) had the first care of his education, and after that he travell'd much, and was highly esteem'd at *Rome*, and wherever he went. He had a different way of thinking from *Ætius* or *Oribasius*, and has more the air of an *original* writer than they. His works are so *methodical* (tho' he was no *Methodist* in opinion) that he may very well be look'd upon (together with *Aretæus*) as the most valuable author since *Hippocrates's* time. The *diagnostick* part is admirable, and especially where he distinguishes between two distempers, that have a near resemblance to one another, as a *pleurisy* and *inflammation of the liver*; the *stone* and the *cholick*, and the like; in which both *Ætius* and *Oribasius* are very deficient. He is likewise very punctual in relating the *virtues* of *medicines*, and the time and manner of using them; but is somewhat too

too credulous in this affair, and not intirely free from *superstition*. But yet his method of cure is, generally speaking, wisely adapted to the circumstances of the case; and whatever he attempted to reason upon, as for instance upon *bleeding* in a *Quincy*, he succeeded in it to a wonder. This perhaps was owing to his not writing till he was very old, and so had had great experience. Not that experience always goes with age. A man may live to a hundred, and know very little of the matter, if he has not taken care to make wise and regular observations, as he went along. Tumultuary observations are good for nothing, and are so far from informing us, that they rather confound us.

Jacobus
Ppsychrestus.

Cotemporary with *Alexander* was *Jacobus Ppsychrestus*, *Archiater* to *Leo the Great*, a very ingenious and learned Physician, and so belov'd by the Emperor and the people, that the *Senate* set up a *Statue* for him in the baths of *Zeuxippus* built by *Severus*; and there was another for him at *Athens*. He was so accurate an observer (which is
very

very remarkable for those days) that it is said of him (among other things) his *Prognosticks* never fail'd. In his *practice* he frequently order'd *Glisters* and *Suppositories*; in his *Surgery* seldom us'd either *fire* or the *knife*; and was no friend to *bleeding*. They add too, that his humanity was not less remarkable than his ingenuity; and from his eagerness to improve his art, the soul of *Æsculapius* was suppos'd to be transfus'd into him.

As to *Paulus*, the *fourth* and last of the Paulus. *Greek Physicians*, he liv'd in the *seventh* Century, and studied at *Alexandria*, before *Amrou* plunder'd it^a. *Alexander* was his favourite Author, from whom he transcribes a great deal, not the sense only, but the words. In his descriptions he is short and full, and seems to be the first upon record who profess'd *midwifry*. As to the *operations in Surgery*, he is by far the compleatest writer among the *Ancients*^b,

^a *Prideaux* in his *connection* part 2. b. 1. p. 23. calls him *Amrus*.

^b See his sixth book.

and

and to be preferr'd to *Celsus* in some respects. *Fabricius ab Aquap.* had so high an opinion of him, as to lay down every where the doctrine of *Celsus* and *Paulus* for his text; and his inferences and observations consist chiefly in explaining these two writers.

*The Greek
classical
physicians.*

These *four* (for *Psycrestus* is mention'd merely for his amiable character) are call'd by our learned countryman, the *Greek classical physicians*, a name that suits 'em very well, considering their style, their judgment and ingenuity. As to the other *Greek* physicians of a lower rank, and a later date, the chasm that there is of 500 years in the *Greek* history, viz. from 560. to the reign of *Isaac Comnenus* in 1060. has left us very few of any note, but *Palladius* the

*Palladius
the Sophist.*

Sophist, who was brought up at *Alexandria*, and wrote a commentary upon *Hip-*

*Theophi-
lus.*

pocrates; and *Theophilus*, who wrote *ex professo* upon *Urine*, and is the *first* author of the kind now extant. He has handled his subject very ingeniously, but was much beholden to *Hippocrates* and *Galen*. He

wrote

wrote in the like manner upon the *fæces*; and also upon *Anatomy*.

But the greatest of all the *inferiour Greeks* Actuarius. is *Actuarius* of *Constantinople*, who, though he wrote chiefly from *Galen*, *Ætius*, and *Paulus*, and mentions no distemper but what is treated of by the *Greeks*, has many curious observations of his own, especially upon the *urine* and the *pulse*, from which together he us'd to take his indications. He wrote *seven* ingenious discourses upon the *urine*, and in a manner exhausted the subject. He is the first of all the *Greek Writers*, who has taken any notice of the *milder purges*, such as *Cassia*, *Manna*, *Senna*, and the like; and was no stranger to some of the *Arabian* writers, from whom 'tis very probable that he came to the knowledge of these medicines. In his descriptions he is very curious; in his philosophy, a *Galenist* and *Aristotelian*; and in his style, by no means impure, having intermix'd a great deal of the *old Attick*; especially in his philosophical works.



S E C T. III.

*Of the State of Physick among the
Arabians, &c. to the Restauration
of Learning.*

*The state of
Physick a-
mong the
Arabians.*

THIS was the state of *Physick* among the *Greeks* and *Romans*. We are now to take a view of it among the *Arabians*; a people rude and barbarous, who first met with the *Greek* writers at *Alexandria*, when it was taken by *Amrou* in the year 640, and were then such enemies to *Learning*, that they destroy'd all they could lay their hands upon. The *famous library* was destroy'd in the basest manner imaginable. Instead of burning the MSS all together, they were dispers'd among the *Bagnio's*, which at that time amounted to 4000, and yet they were *six* months in consuming

consuming them. Hardly any escap'd, but what were preserv'd by a few private hands, or what they sav'd themselves for their own particular Use, among which the *physical* MSS were the principal. This, by the by, was not the *Ptolemæan* library, that consisted of so many hundred thousand volumes, and had cost such an immense sum in collecting; but the library founded by *Cleopatra*, after the greatest part of the other had been unfortunately burnt in the wars between *Cæsar* and *Pompey*: And as *Attalus* the King of *Pergamus*'s curious collection, and the collection of several private persons, had been procur'd by *Cleopatra* and her successors, (of whom it may be truly said that they spar'd no cost nor pains to supply the loss of the first) this new library was then the compleatest, and most valuable in all the world. The *Schools of Medicine* were kept up for some time after, but in the year 721 were remov'd to *Antioch* and *Harran*; though even this did not entirely destroy medical knowledge there. It was still cultivated as well as it

could, but never made any great figure afterwards.

*The translations
how manag'd.*

The first version of the *Greek* Authors was into *Syriack*, the *Syrians* being better scholars than the *Arabians*; and from the *Syriack* they were afterward translated into *Arabick*. And here it is to be noted once for all, that whatever the *Arabians* translated or imitated, was rather made worse by them ^a.

Their Physicians conduct and education.

As to their Physicians, they follow'd *Hippocrates* and *Galen* in all the *Theory* of diseases, and now and then put in an idle fiction of their own; but have added very little to signify, notwithstanding all their pretensions and appearances. Their education was in the *East*, where the *Hippocratick* doctrine was well known, the Emperor *Aurelianus* having sent some *Greek* Physicians there, as a compliment to his daughter, who was married to *Sapores* King of *Persia*, and resided at *Nisabur*, the *Capital* of *Chorasan*.

^a See *Freind's History*, Vol. II. p. 20.

The oldest as well as the fullest and best ^{Haly Ab-} account we have of the *ancient Arabick* ^{bas, the} *Physick*, and the *writers of that nation*, is ^{oldest and} left us by *Haly Abbas*, who about the ^{best au-} year 980 wrote his *Almaleci* or *royal work*, which he design'd as a compleat system of physick; undertaking by it to supply the defects of others, and specifying where *Hippocrates*, *Galen*, *Oribasius*, and *Paulus* had fail'd. By him we learn, that the original works of *Mesue* are lost; and that the works which we now have under the name of *Serapion*, are genuine, and may be reckon'd as the *first* book of physick in *Arabick*, *Mesue's* being very probably wrote in *Syriack*.

Rhazes, who was born at *Rbei*, a City ^{Rhazes,} of the *Persian Irack*, (or rather perhaps in ^{the princi-} the province of *Chorasan*) and dy'd in 932, ^{pal Physi-} is the chief, and one of the oldest of the *Arabian Authors*; out of whom the rest, even *Avicenna* himself, compos'd their books. He design'd his *Continent* (which is taken chiefly from *Ætius* and *Paulus*) as a whole body of Physick, as far back as *Hip-*

pocrates, but it is very immethodical; tho' he was a man of parts and learning for his time, as appears from his treatise of the *small-pox* (a disease that first appear'd in *Ægypt*, near eleven hundred years ago, *viz.* in the time of *Omar*, *Mahomet's* successor, and was first describ'd by *Rhazes*, and with that exactness, as to have little or nothing added to it for five hundred years) his book upon the *diseases of children* (the first of the kind too) his remarks upon a good *physician* and a *quack*; and the like. In short he was so famous among the *Arabians*, as to be call'd by 'em their *Galen*; and yet his *Compendium of physick*, that was made out of his large work (the *Continent*) and was much esteem'd for some hundred years, comes far short of the *Greek Authors*, tho' it is taken in a great measure from them. He is suppos'd to have had great skill in *Alchymy*, and is the first physician who mentions any thing of *Chymistry*.

Avicenna.

Avicenna, their next famous writer, was born in *Bochara*; in *Chorasan*, about nine hundred and eighty, and dy'd about fifty-eight.

eight. He was a man of extraordinary parts, but so addicted to pleasure, that it became a proverb at *Ispahan* (the place of his residence) “that all his philosophy cou’d not make him moral, nor all his phyfick healthy”. His works, which were very famous till the *restauration of learning*, were call’d by him his *Canon*, and taken almost intirely from *Galen*, *Rhazes*, and *Haly Abbas*, but yet inferiour to *Abbas*’s.

Avenzohar, another famous *Arabian*, Avenzo-har. practis’d at *Seville* in *Andalusia*, the seat then of the *Mahometan Chaliph*, and liv’d hearty and strong to a *hundred and thirty-five*. He was a man of great business and observation, and has taken notice of several things, that had not been mention’d before, *viz.* an *inflammation* or *abscess* in the *mediastinum*; an *abscess* in the *Pericardium*; and a *dropsy* of the heart. He was an enemy to all those who pretended to square medicines to the constitution of their Patients, as *Alkindus* did; and not quite free from superstition in other things. Extracting the *stone* for instance, he thought was an inde-

cent and immodest thing, and as such shou'd not be attempted, at least by a religious man. He applied himself much to *Pharmacy*, and was particularly fond of *black Hellebore*, as a purge; and is the first physical Author, that mentions *Bezoar*; *three barley-corns* of which he order'd in a *Jaundice*, suppos'd to be occasion'd by *poison*. He applied himself too to *Surgery*, and treats particularly of *dislocations and fractures*, not without an apology for meddling with all the *three* branches, which were then divided as before.

Averrhoes. *Averrhoes*, call'd the *commentator*, (from writing so much upon *Aristotle*) was born at *Corduba*, and dy'd at *Marocco*. He was acquainted with *Avenzobar's* son, and so cou'd not live long after him. His *Compendium of physick* is taken from others, with very little variation or addition, but has more of the *Aristotelian philosophy* mix'd with it than the other *Arabians*. His *Anatomy* is intirely *Galen's*; his practice has very little new in it, nor does he seem to have had much share of it.

After

After him came *Alfaharavius*, who is supposed to be the same with *Albucasis*, or at least to have taken all his *Surgery* from him. He is reckon'd to have liv'd about the *twelfth* century from his description of the *Turkish arrows*, and is mention'd by none of the *Arabians*. His *method of Practice*, which is divided into *thirty-two* treatises, is taken mostly from *Rhazes*. His *Surgery* is very large and very exact; and with respect to *lithotomy*, he describes the very same place of section, that *Frere Jacques* and *M. Rauchose* to cut in. He had a great opinion of the *Cautery*, and was by much the hardiest operator of all that went before him.

Physick thus mangled and disjointed by the *Arabians* in general, was yet improv'd by 'em in some respects. *Chymistry*, for instance, was first introdu'd into *physick* by their means. *Botany* and the *Materia Medica* were considerably enlarg'd, and *Pharmacy* much improv'd. *Anatomy* indeed stood as it was; but *Surgery* was much the better for *Albucasis*. But considering the advantages they had (and that for so many Centuries)

Centuries) the improvements they made were very few. Nor indeed was there any thing done remarkable, till the *Greek MSS* were brought from *Constantinople*.

The College of Salernum, when founded, and what.

'Tis true there were *Hebrew, Arabick, and Latin Professors of Physick* at *Salernum* in the middle of the *seventh Century*; and in *eight hundred and two* *Charles the Great* founded a *College* there (the first of the kind then in *Europe*) but what came of it? No body can say, *Physick* was much the better for it, when he considers the *Schola Salernitana*, that was compil'd soon after *eleven hundred*, and inscrib'd in the name of the whole community to *Robert Duke of Normandy*, son of our *William the Conquerour*, who was wounded in the *holy war*, and stopp'd at *Salernum* for advice in his way home. That book shews you the *Genius* of the *School*, even tho' it had been founded so long. What it was after *Constantine the African's* time (who belong'd to it about the end of that *Century*) it is not easy to say. He was a great compiler in *physick*, chiefly from *H. Abbas*, and seems to be

Constantine, a famous member of it.

to be the first, who introduc'd either the *Greek* or *Arabick* physick into *Italy*. However their progress does not appear to have been very considerable; because the *Jews* The Jews the greatest physicians then. (who had taken care to make themselves masters of the *Arabick* language) were the physicians most talk'd of in those days, and were got into almost all the Courts in *Christendom*. They had a sort of *University* of their own at *Sora* in *Asia* about the year *two hundred*, and have been remarkable for dealing pretty much in physick ever since.

There were likewise several great *Schools* Schools of physick in Spain. of physick in *Spain*, in *Avenzohar's* time, particularly one at *Toledo*, the professors of which he styles *wise men*; but it does not appear, that any thing extraordinary was done by 'em. The same rout was pursu'd, and learned commentaries handed about upon this or that Author, just as the humour took 'em, without ever thinking of growing wiser, or going out of the way, for the sake of improvement.

The

*Another at
Monpellier.*

The University of *Monpellier* was likewise in a flourishing state about the same time, especially in the *twelfth* Century, but yet nothing new was thought of. The *Arabian* doctrine still prevail'd, and he was counted the best physician, who cou'd write the finest commentary.

*The state of
physick af-
ter the
twelfth
century.*

After the *twelfth* century indeed, Physick began to decline in *Asia*, and to flourish a little more in *Europe*. Chymistry was cultivated very much in *England* by *Roger Bacon* (commonly call'd *Fryar Bacon*, the ornament of his age and nation) who was born at or near *Ilchester* in 1214. (a hundred years after *Averrhoes*, or thereabouts) and dy'd in 1292. *Arnoldus de villa nova*, a *Milanese* (the famous commentator upon the *Schola Salernitana*, and an acquaintance of *Raymond Lully's*) was a great cultivator of it too. But still the Physicians retain'd a great deal of the old jargon, and were forc'd to make use of many tricks and stratagems, to conceal their ignorance. Thus for instance, *John of Gaddesden* (a famous *English*

*John of
Gaddes-
den's craft
and igno-
rance.*

English physician, who took his degree at *Oxford* in 1320) when he was sent for to Court to take care of K. *Edward's* son, who was ill of the *small-pox*, order'd the *Prince* to be wrapt up in scarlet, and every thing about the bed to be of that colour; that by the pompousness of appearances, he might amuse the court, and pass among 'em for a physician of great penetration. It was frequent with him to use such stratagems, when he cou'd; and yet, as ridiculous as this may seem, he was the first physician in *England* who was employ'd at Court, the *Royal* physicians having all been *foreigners* before; and was universally esteem'd as a man of parts and learning: to such a wretched pass was *Physick* then brought.

Surgery indeed had far'd better for some time. *Albucasis* was a great master of it, The state of Surgery. and his works were soon brought into *Italy*. *Paulus* too and *Ætius* (but especially *Paulus*) were famous for it universally. And afterwards *Placentinus*, otherwise call'd *Gul. de Saliceto* (who was the first practical writer that prescrib'd any *chymical remedies*;

and dy'd about 1280.) grew famous for it; and so did *Lanfranc*; but especially *Guido de Cauliaco*, who did not live long after, and is compar'd to *Hippocrates* by *Fallopianus*, no ill judge. *Guido* was professor at *Monpelier*, and afterwards physician to *Pope Clement Vth*, and his successor. He has given us an account of the great *plague* in 1348, that travell'd all the world over, and destroy'd a *fourth* of mankind. He was at *Avignon* himself at that time. *Paulus* and *Albucasis* are his favourites; but *Celsus* a perfect stranger to him.

Anatomy
reviv'd by
Mundinus.

Anatomy began to be look'd into by *Mundinus*, a *Milanese*, who in 1315. compil'd a regular body of that science; which, tho' a very mean performance, was in so much vogue till the *restauration of learning*, that the Statutes of *Padua* allow'd of no other system to be taught in their *Schools*.

Valescus
de Taran-
ta, the best
observer.

But among all the physicians, there was hardly one, except *Valescus de Taranta*, who wrote from *experience* and not from *books* only. He understood no *Greek*, and wrote but ill *Latin*; but having been a practi-

among the Arabians, &c.

III

practitioner for *thirty-six* years together at *Monpelier*, and *Archiater* to *Charles VIth* about the year 1400, made a great many good observations which are now in being.

About the same time they began to make some curious enquiries into the nature of *mineral waters*, especially those of the *hot* kind; and *Michael Savanorola*, a *Paduan* of a noble family, wrote a treatise between 1440 and 1450 upon all the *hot* baths then known in *Italy*; besides a great deal upon Fevers.



SECT.



S E C T. IV.

Of the state of Phyfick from the Reftauration of Learning in 1453, to the prefent times.

THIS was the ftate of Phyfick, after the Library of *Alexandria* was defroy'd. The mafculine phyfick of the *Greeks* was fo far overpower'd by the *Arabians*, that even the language, in which thofe noble records were wrote, was almoft intirely loft: hardly any body knew, for many ages together, what they really contain'd, exclusive of what they cou'd gather from the dull and tedious writings of the others; a fet of conceited men, who were fo far from improving what they met with among the *ancients*, that, as has been already obferv'd, both their *translations* and *commentaries* were much worfe than the *originals*. And
in

And in this wretched and despicable condition the affair stood, from the *seventh* century to the *fifteenth*; scarce any physicians attempting to make *observations* themselves, or to distinguish themselves from the common herd, unless by trick and stratagem at one time, or by tiresome explanations of crude and trifling Authors at another.

But, before the expiration of this century, several things concurr'd to introduce the *ancient Learning* among us, that has made so fine an appearance since. *Constantinople* was taken in the year 1453, and the *Greek manuscripts*, that were found there, were many of 'em brought into *Europe* at that time by *Theodore Gaza*, and some other learned men. The noble art of *Printing* was found out about the same time, which soon dispers'd these inestimable treasures all over *Europe*; the learned men, that then were, applying themselves this way, for at least *fifty* years, with all the diligence imaginable; supported by the generosity of several Princes, those of the Houses of *Medicis* and *France* in particular. Not that

Constanti-
nople taken
in 1453.

Printing
found out
about the
same time.

the generosity of our K. *Henry VIIIth* is to be forgot, who, by the interest of that great Patron of Learning, *Cardinal Woolsey*, founded the *College of Physicians in London* some time after, of which so many famous men have been members since; but none more famous, except *Harvey*, than *Linacre*, by whose munificence and sollicitation the *Cardinal* was engag'd to stir in the affair, and the *College* afterwards supported and endow'd.

The progress of Learning, in spite of the Lues venerea.

Learning thus begun by private men, and powerfully supported by Princes, advanc'd apace in spite of all difficulties. Nor cou'd even the *Lues venerea* itself hinder the progress of it; tho' it happen'd to break out in *Italy* in the year 1492, and at the siege of *Naples* in 1494 was communicated to all *Europe*, making terrible havock for a long time. On the contrary it rather help'd to advance the grand work, as it excited an insatiable desire to find out the cause, if possible; or at least to know, whether the *Ancients* had taken any notice of it. *Anatomy* was reviv'd upon it immediately by *Jacobus*

Anatomy reviv'd by Carpus.

cobus Carpus, a famous surgeon of *Bologna*, in hopes of finding out something that might give light into this new disease. And with this view he is said to have dissected above a hundred bodies himself, but was forc'd to leave the place afterwards, for having dissected (as his enemies gave out) two *Spaniards* alive. However, if he fail'd in his enquiries this way, he was more successful another; and by a *mercurial ointment*, that he then hit upon, soon became master of a vast fortune. *Fallopious* says, *fifty thousand ducats* of gold: and no wonder.

Anatomy thus reviv'd was continu'd by several able hands, till at last it came to *Vesalius*, who, before the last century but one, had brought it almost to a degree of perfection. And soon after, *Columbus* and *Eustachius* (not to mention any more) carried it as far as it cou'd well be carried, without the discovery of the *Circulation*; a discovery reserv'd for the honour of our own country-man, *Harvey*.

While *Anatomy* was thus improving, the *Greek* physicians were much studied, by *The Greek* means *physicians much studied*.

means of the *Venetian*, the *Roman*, and the *Paris* editions; and 'tis surprizing to think what advances were made, first by the *Italians*, and then the *French*, and that in the compass of a few years, to establish Physick upon a right foot, and free it at once from all the jargon and nonsense of the schools. *M. F. Calvus*, *Mercurialis*, *Martianus*, and some others among the *Italians*; *Fernelius*, *Duretus*, *Jacotius*, *Ballonius*, and some others among the *French*, will ever be remember'd with honour for their services of this kind. To these I wish I cou'd add some of my own country-men, that we might come in for part of the honour due upon this occasion: but except *Linacre*, *Caius*, and the late *Dr. Freind*, and perhaps one or two more, we have as little to boast of, for publishing the writings of the *Ancients*, or attempting to make 'em easy and useful to the *moderns*, as any nation in *Europe*, especially in the *medical* way; and yet, which is the more surprizing, we have not wanted men of letters and ingenuity any more than our neighbours. But the
misfortune

misfortune is, our learning and ingenuity have lain another way; in *philosophy*, for instance, *mathematicks*, and the *mechanical arts*, rather than *Physick*; and this seems to be the reason, why, while other arts have been vastly improv'd by us, since the *restoration of learning*, physick alone has been but little improv'd, in comparifon.

But to proceed. While matters were going on in this chanel, and a solid foundation was laying for the advancement of Medical knowledge among us, (first by publishing the genuine works of the *ancient Greek* physicians, with judicious and learned commentaries; and then by the surprising *anatomical* discoveries of the *moderns*) *Chymistry*, that is capable of being made so serviceable to physick, was shamefully abus'd by a set of ignorant enthusiastical men, with *Paracelsus* at the head of 'em, and had like to have overturn'd the whole scheme. This however was happily prevented, partly by the disappointments that frequently happen'd among those who put the greatest confidence in 'em; and partly by the con-

Chymistry
much a-
bus'd.

But kept
from doing
the inter-
ded mis-
chief.

The discovery and advantage of the Circulation.

Medicina Statica, another noble discovery.

duct of several famous men at that time, who made it evident to demonstration, that *Arts and Sciences* are not to be improv'd but by judicious experiments and fair conclusions, let *pretenders* say what they will to the contrary. This doctrine was soon after confirm'd by the great discovery of the *Circulation*; a discovery, that let in more light upon the *animal æconomy* in one day, than whole Ages were capable of before. All the disputes about *bleeding* (some of which ran very high, especially in the beginning of the *fifteenth* century) and in short all the *Theories* of the *Ancients* were destroy'd in a manner at once, by this single discovery. And as *Gassendus* well observ'd (after he had been convinc'd by *Pecquet*) the *Circulation* of the Blood and the *Ductus Thoracicus* are the two Poles, upon which all physick for the future ought to turn. To these great discoveries we must not omit to add another, which indeed in point of time is something older than *Harvey's*, but in point of usefulness little inferiour, if at all, to any of the foregoing.

That

That the whole body is capable of imbibing as well as of discharging, or that it is (to use the words of the *Ancients*) *ἐκπνοὴ* and *εἰσπνοὴ*, i. e. *expiring* and *inspiring*, is a doctrine as old as any records in physick^a. And that health depends upon some kind of proportion between what we take in at one time, and what we let out at another, is likewise a doctrine of as great antiquity. But how the evacuations were made, or what proportion they bore to one another, and to the food we live upon, was very imperfectly understood, till a famous *Italian* physician, about the beginning of the last century, try'd many new and curious experiments upon himself, in order to come at the true state of this affair. The result of his experiments we now have in that small but excellent book, well known by the name of *Medicina Statica Sanctorii*; a book, that for its real usefulness may, perhaps, challenge any book in physick now extant. The doctrine of *perspiration*, sensible and *insensible*, The advantages of it.

^a See *Hip.* 1. 6. *Epid.* Sect. vi. *Aph.* 1.

insensible, the effects of different *airs* and *waters*, *meats* and *drinks*, *sleep* and *watching*, *exercise* and *rest*, *venery* and the *passions*, are all so ingeniously consider'd here, and that not from any *Theory*, or philosophical speculation, but from regular and judicious experiments, made, for greater exactness, by weight and measure, (the Author weighing himself, and every thing he either eat or drank or discharg'd, from day to day, in a chair made for that purpose, till the course of the experiments was at an end) that we are now much abler to give directions in every one of these cases, than any of the physicians who liv'd before *Sanc- torius*. And 'tis surprizing to think, what a vast influence these things have upon a human body, sometimes in producing, and sometimes in preventing or removing diseases. This discovery therefore is to be look'd upon as one of the greatest that ever was made, and must in the nature of it be one of the most useful and most lasting. No wonder then that the physicians of those days shou'd have entertain'd hopes of seeing their

Great rea-
son for ex-
pectation,

their Art in a state of perfection. The Learning of the *Greeks* and *Romans* was become familiar; *Anatomy* was vastly improv'd; *Chymistry* much enlarg'd, and in great esteem; *Experiments* frequent and judicious; and at last, to crown all, the *Circulation* prov'd to demonstration. What is it, under all these circumstances, that might not have been expected? all was plain and evident, without any pompous, idle *Theories*, to amuse and mislead the reader; so that if they expected to see the Art brought to its utmost perfection, I don't see how they can be charg'd with an unreasonable expectation. For the way they were then in, well pursued, wou'd certainly have done the business. Add to this, that the *philosophy* then in fashion was of a different stamp from that of the *Ancients*, and much more to be depended on, as it was the result of plain and evident experiments, and not the *chimæra's* of an inventive head: and consequently, if any good was to be expected from that quarter, there was more reason to expect it then than ever. The prospect
forward

Great dif-
appoint-
ments, and
why.

ward was as promising too, as the discoveries before 'em. All the world was full of curiosity; *Arts and Sciences* flourishing apace; and every thing, that had but the least tendency to promote useful knowledge, encourag'd and pursu'd with uncommon ardour and ingenuity; and that not only by single persons, but also by *Societies of learned men*. The physicians were far from being backward on this occasion, and especially the *Italians*, who were very industrious to improve their Art by these new discoveries; and accordingly made themselves masters of all the learning then in fashion, and especially the *mathematical* part, the better to judge, and apply it right to physick. But whether the Art is too difficult and extensive for the humane mind intirely to comprehend; or whether the knowledge of the *Circulation*, and some other things lately discover'd, is not of so much importance as was at first apprehended; so it has fallen out, that we are but little the better for these discoveries, and in some degree worse. The minds of physicians have taken

ken a quite different turn, and been almost intirely employ'd ever since with *Diagrams* and *Theories*, and a thousand things of that kind (all of 'em pretty amusements in their season) to the neglect of other matters really important. The *body* has been survey'd inch by inch, and the suppos'd force of every fibre computed with a shew of surprising exactness. The *fluids* have been examin'd by all the ways that cou'd be thought of; and several ingenious books wrote, to shew their nature, their changes, and the consequences. Nay, so extremely nice have the enquiries of this kind been, that we are now so happy as to be able to talk as much of *animal spirits*, which we have not seen, as of any other matters, which we have seen. In a word, the *speculative* part of physick, which the wisest of the *Ancients* set but little value on, has been vastly improv'd within a *century*: and, to say the truth, by the sagacity and industry of the *moderns*, we have in many respects the advantage of the *ancients*; especially in *Anatomy*; so far at least, as the know-
7 ledge

ledge of the *situation*, the *structure*, and the *use of the parts*, is a real advantage in physick. These things have been inquir'd into with more than ordinary care and application; particularly by the late famous professor *Ruysch* of *Amsterdam*, whose preparations and injections have let us more into the true structure of the parts than all the books of *Anatomy* before. But yet the business is far from done. Diseases are known much less than might reasonably be expected. The study of the *Ancients* has given way, in a great measure, to the philosophy of the *moderns*: and, tho' we have *Theories* in abundance, and treatises without number; yet, to our great misfortune, we can find but little in 'em to be depended on. *Ferments*, and *Lentors*, and *Salts* of various kinds have been the common subjects; and all of 'em under the management of their several patrons. This has been our amusement, for the most part, since the grand discoveries were made: Almost every physician has had a system of his own, with a mixture of more or less of his own country's

*The chief
reasons of
these disap-
pointments.*

try's philosophy in it : and this seems to be the reason, why so many unaccountable things have been said and unsaid by physicians of every nation in *Europe*; and that not by the ignorant and trifling part of them, but by such as don't seem to have wanted either sense or learning in every thing else but Physick.

As to the writers of *observations* (which are very few, in comparison) they, for the most part, have trusted to their memories for almost all the cases they have left us: a very fallacious way of instructing, and by no means proper for a physician. *Baglivi* (a famous practitioner at *Rome* within these *thirty* years) was so sensible of this, and of the tendency of the course physicians were then in, that he wrote a treatise on purpose to shew the usefulness and necessity of *regular and judicious observations*, preferable to any thing else in Physick: and has laid down a great many ingenious rules for that purpose, both for private persons and publick societies. But I'm afraid the method he prescribes will never be made use of. A work of this kind shou'd be contriv'd

*The conduct
of the obser-
vation writ-
ters.*

*Baglivi's
character
and con-
duct.*

triv'd as simple as possible, or else the Faculty will never come into it. And for this reason I wou'd always prefer a tolerable good scheme, that cou'd be easily made use of, before a compleat one, that is more difficult. No body doubts but that many cases in *Hippocrates* might be better told than they are; but yet I wou'd be glad to see an Author who can write as well in the main now. When that is done, we may very well hope for something farther, and not before. Even *Baglivi* himself, who cou'd prescribe so well to others, cou'd not always follow his own prescription, and has given us a more imperfect account of some things than might have been expected, even from a plan less perfect. This however is to be imputed to want of leisure and a longer life, rather than want of genius or application in him: for, since the days of *Hippocrates*, no man seems to have been more sagacious, or better acquainted with the power and course of *nature* in the cure of diseases than he, altho' he dy'd before he was *forty*. And indeed one may
venture

venture to say, from what he has left behind him, that had he liv'd but *twenty* or *thirty* years longer, he wou'd have been as great a physician, as ever the world has known; so far I mean, as the art of knowing how to cure diseases in the *plainest*, *quickest*, and *most natural* way, can make a physician great. Not but he had cut himself out work, that wou'd perhaps have interfer'd a little with the business of *observation* (which was all along his darling study, and in which he infinitely excell'd all the moderns) as appears by what he hints at more than once in his books *de fibra motrice & morbosa*. However, as he did not live to compleat his designs, and has left behind him proofs enow of his great genius, it is but reasonable to think, that whatever else he might have given in to, the main point in view wou'd always have been the *improvement of physick* upon the foot of *experiment* and *observation*. And indeed he who is cut out for *observation*, and gives himself up to it as he ought, will always find employment enough in this way, with-

Observation, task enough for one man.

out

out meddling with other things of less importance. I wou'd not be understood, as if I meant, that a phyfician fhould turn his back upon the discoveries of the *moderns*. Far from it. He, who is a ftranger to thefe discoveries, will make but a poor figure in phyfick; and fo will he, who looks upon 'em as the main things. For, as *Celfus* finely obferves^a, “*quanquam multa fint ad*
 “*ipfas artes proprie non pertinentia, tamen*
 “*eas adjuvant, excitando artificis ingenium.*
 “*Itaque ifta quoque naturæ rerum con-*
 “*templatio, quamvis non faciat medicum,*
 “*aptiorem tamen medicinæ reddit.*” *i. e.*
 tho' there are many things that don't properly belong to the arts themfelves, yet they are of fervice to 'em, as affiftants and quickeners of the artift. And fo the ftudy of *natural philofophy*, tho' it cann't make a man a phyfician, will however make him a better phyfician. And this, no doubt of it, is true. But then it is equally true, that *regular and judicious obfervations* have done

^a See his preface.

more good in Physick than all the *Theories* and all the *discoveries*, that have ever been yet found out. What may be done hereafter by these discoveries is another question; the foundation having been laid but lately, and no body has built upon it to signify, except the ornament of his age and country, *Hermannus Boerhaave*. He indeed Boerhaave recommended. has wisely applied these noble discoveries; and from a variety of *chymical, mechanical,* and *anatomical* experiments, and a compleat knowledge of the *Ancients*, has form'd the *concisest and best System*^a, that has ever yet appear'd: a *System*, free from all manner of *trumpery*, and that very probably will stand the test of all succeeding ages. This is the service that great man has done us, and by it has given us a much greater advantage over all the *Ancients*, than either the discoveries in *Anatomy* or *Philosophy* were able to give us before. We have now a fair prospect of seeing Physick improv'd to the utmost degree of perfection; provided,

^a See his Institutes.

that to what he has done for us we only add the diligence and accuracy of the *Ancients* in making our *observations* for the future: and without this, I will be bold to say, that wise and good as the *Boerhaavian System* is, it will soon be swallow'd up, or neglected, as others have been before it. For, if the business of *observation* is thrown by, no body can answer for the luxuriance of fancy. We shall soon grow as childish and as positive in our opinions as ever, and there will be no end of schemes and disputations. But *observation* will put a stop to every thing of this kind, and enable us to compleat the work, that he has so wisely begun. *Hippocrates* is by far the best example in this way, and as such is recommended by that great judge in all parts of learning, my lord *Bacon*. The words of this Author are so expressive of the thing I aim at, that I cannot forbear transcribing them. In setting down the *deficiencies of Physick* ^a; “the first is,
“ (says

Hippocrates recommended by
Ld. Bacon.

^a *Primum est intermissio diligentiae illius Hippocratis, utilis admodum & accuratae; cui mos erat, narrativam componere*

“ (says he) the discontinuance of that use-
 “ ful method of *Hippocrates*, in writing
 “ narratives of particular cases, with dili-
 “ gence and exactness; containing the *nature*,
 “ cure, and event of distempers.—This con-
 “ tinuation therefore of *medicinal reports*
 “ we find deficient; especially in the form
 “ of an entire body, digested with proper
 “ care and judgment. But we mean not
 “ that this work should extend to every
 “ common case, that happens daily; nor
 “ yet exclude all but *prodigies*. For many
 “ things are new in their manner and cir-
 “ cumstances, which are not new in their
 “ kind: and he who looks attentively, will
 “ find many matters worthy of *observation*
 “ in what seems vulgar”.

ponere casuum circa ægrotos specialium; referendo qualis fu-
isset morbi natura, qualis medicatio, qualis eventus——Istam
proinde continuationem medicinalium narrationum desiderari
video; præsertim in unum corpus cum diligentia & judicio
digestam. Quam tamen non intelligo ita fieri debere amplam,
ut plane vulgata excipiat; nec rursus tam angustam, ut so-
lummodo mirabilia complectatur. Multa enim in modo rei, &
circumstantiis ejus, nova sunt, quæ in genere ipso nova non
sunt. Qui autem ad observandum adjiciet animum, ei eti-
am in rebus, quæ vulgares videntur, multa observatu digna
occurrent. Bacon de augment. Scientiar. Lib. IV. Cap. 2.

Sydenham
commended.

By following this method, Dr. Sydenham seems to have done more real service, than all the rest of the *English* physicians together. And had there been but a few such men since *Harvey's* time, I make no doubt but *Physick* wou'd have been quite another thing to what it is now. However, 'tis never too late to mend; and for ought I know, the proofs we have had of the insufficiency of *Theories* may the easier bring us to a just esteem for the *Ancients*, and make us more judicious in our observations and conduct for the time to come. I hope we are all at present convinc'd, that *Physick* is improvable only by *Observation*.

Theorising
disapprov'd

The *Theories* of late have wanted no ingenuity to frame 'em, or authority to support 'em; but for want of a good foundation in *Nature*, the very best of 'em have many flaws; and the Art, that was intended to be illustrated by 'em, is thereby made so much the more obscure and contemptible. And indeed this must always be the case, whenever men allow themselves to despise that, which is the only means of coming at the
Truth.

Truth. He wou'd be a phyfician of immortal honour, who cou'd *cure* difeafes with as much eafe, as others have fancied they cou'd *explain* 'em: but alas between *Theory* and *Practice* there is a wide difference; and without attending nicely to the *Symptoms*, efpecially in *acute* cafes, let a man's learning be as great as you please, 'tis impoffible his practice fhould not be very precarious. There is fomething in every man's cafe, that requires a particular confideration; for want of which many a one has been loft, who might eafily have been fav'd: agreeable to what *Celfus* has obferv'd at the end of the *fecond* chapter of the *fecond* book, viz. *Sunt enim quædam proprietates hominum, sine quarum notitia non facile quicquam præſagiri poteſt. i. e.* there are fome things fo particular in fome perfons, that, without taking 'em into confideration, no prognoftick can eafily be made. A man may happen to become eminent, but can never underſtand Phyfick, without *Obſervation*, which is certainly all in all. *To obſerve well, very difficult.* But then as it is the moſt important part,

*Slothful-
ness, &c.
reprov'd.*

so it is by far the most difficult. And this perhaps is the chief, if not the only reason, why we have so little wrote upon this head worth the reading. What a vast difference is there between the works of *Hippocrates*, and the works of some of the very best of the *moderns*? to know what is proper to be observ'd, and to range our Observations in the best and easiest manner, is a work of more than ordinary nicety and application. And unless a Physician has a great love for the Art, and is withal a man of *probity* and *sagacity*, 'tis not to be wondred at, if he should jog on, as others have done before him, without once thinking of going out of the way for the sake of *improvements*. There is a *sheepishness*, a *faint-heartedness*, and I may add a *sluggishness*, in some people, that won't suffer 'em to push forward: *others*, say they, *have done very well without it, and why may not we?* Common experience has shewn us, that so much knowledge is not necessary, in order to be eminent; and why should we give our selves more trouble than is necessary? This is the way of thinking among

mong some people. But, with submission, a man should never undertake the practice of Physick, without resolving to do it in the best manner he can, fashionable or not fashionable. He, who is above these considerations, ought to give it up.

There's a great difference between the practice of Physick, and the practice of other Arts. A man may be ignorant or negligent in the noble Art of *Painting*, for instance, and yet paint on, without injuring any body but himself. But the case is quite otherwise in *Physick*. If a man undertakes the cure of diseases, without knowing their nature, their *appearances*, and their *consequences*, together with the *best remedies* in use; or if he knows these things, and yet neglects to observe the case as he ought, 'tis a very great chance, if he does not injure every body but himself.

Time was, when the practice of Physick was thought so difficult and important, that none but men of *the greatest sagacity, learning, and humanity*, were permitted to manage it; and upon this foot *the College of*

*Why a Physician
shou'd be
careful.*

*The College of
Physicians
ere set upon
on a noble
foot.*

*The busi-
ness of Phy-
sick, and
the duty of
Patients.*

Physicians was erected. But alas the face of *Physick* has been much chang'd since; and many a one has got more by the craft, (I'm sorry to say it) than ever he wou'd have got by the *Art of Physick*. But surely, there is something in *Physick* above all this; something truly valuable, and that does not need any mean ways of recommendation. To free a man from pain, and to save him from destruction, is in it self *noble* and *Godlike*. This is the business of *Physick*; and this it will often do, where it is well understood, and judiciously apply'd: provided, the Patient is at the same time conformable to the directions of his Physician; but not else. For if the Physician takes never so much care on his part, and the Apothecary sends in the best Medicines that can be prepar'd, the Patient may easily spoil all by his own bad management; and yet (which is very hard) neither the Physician nor Apothecary shall escape censure in this case. It were therefore to be wish'd, that every Patient wou'd endeavour to get the better of unreasonable objections, and resolve to conform

form to his Physician's directions, or else not send for him. This wou'd certainly be the case, if private persons cou'd be sensible of the uneasiness and vexation that Physicians and Apothecaries often feel, when a promising case is made desperate, (a thing that frequently happens) merely by the forwardness and mismanagement of the Patient. Add to this, that the character and reputation of both parties suffers sometimes considerably by it; an injury, that ought never to fall upon those, whose conduct all along has been judicious, honest, and unblameable. Whereas by the joint and hearty concurrence of all parties concern'd, little diseases might soon be cur'd, and vehement ones subdu'd in time. At least, many a one might be preserv'd for the future, who without this concurrence will be expos'd to the utmost danger; the Art of Physick, under judicious management, being able to work almost miracles. No wonder then, that the first Physicians were *deify'd*, or that those who have excell'd in it since, have always

ways been highly esteem'd^a. Where there is an intrinsick excellence in any Art, (as there certainly is in *Physick*) the professors of it, who understand it well, cannot fail of being much esteem'd. *Hippocrates*, who is suppos'd (and with very good reason) to have understood it the best of any man, has, upon this very account, been always allow'd to be the *Prince of Physicians*; and no man has ever pretended to rival him in it. Nor is it any more to be wondred at, that he should excel in *Physick*, than that *Homer* shou'd excel in *Poetry*, or *Cicero* in *Oratory*. A great genius will always show it self. If any man cou'd dispute it with him, 'twas *Galen*, a man of vast learning. But he is so far from pretending to it, that he every where speaks of him in terms of the highest respect; and particularly in his surprizing work *de usu partium*^b, where he has these remarkable words; "again we
" shall begin with the words of *Hippocra-*

^a Ιητρος φιλοσοφος, ισοθεος. A philosophical Physician is Godlike, says *Hipp. L. de dec. hab.*

^b Και παλιν ουν, ωσπερ απο Θεου φωνης, της Ιπποκρατους αρχωμεθα λεξεως. *L. I. c. 9. ad initium.*

“*tes*, as with the words of a God.” Which is something the more wonderful, because, next to *Hippocrates*, he himself was certainly the greatest Physician; and civilities of this kind are, we know, very rare among men of the first rank.

Next to the freeing a man from present pain, and snatching him, as it were, from the grave, is the art of *foretelling* the changes and events of diseases: a part of Physick of great honour to the Physician, and of great importance to the Patient. And this indeed is the chief mark of distinction between a wise and an ignorant Physician, and can never be acquir’d but by a diligent and close observation of what passes from day to day. Many diseases are cur’d without any great skill in the Physician; especially where the constitution is not shatter’d before. *Hippocrates* expressly says^a, that “*Nature* is the Physician, or what

^a Νουσων Φυσιες ιητροι---ανευρισκει η Φυσις αυτη εξωυτητας εφοδους, ουκ εκ διανοιης τα μεν, οιον το σκαρδαμυσσειν τα δε και η γλωσσα υπουρχει, και οσα αλλα τοιαυτα. απαιδευτος η Φυσις εουσα, και ου μαθουσα, τα δεοντα ποιει. L. 6. Epid. Sect. 5. Aph. 1, & 2.

“cures

Nature, ^{the} *best Physi-*
an. “cures diseases; and that she finds out ways
 “for her self, not as an intellectual being,
 “but as we see in *winking* for instance,
 “*using the tongue*, and the like; and
 “*untaught* performs her office”. And

again, “*Nature* is sufficient for every
 thing”. By which, and the like expressi-
 ons, he means no more than this, that, by
 the natural *mechanism* of our bodies, what-
 ever proves injurious to us is thrown off
 some way or other; provided, the course of
nature be not interrupted. Consequently

*And there-
 fore to be
 studied di-
 ligently.*

the study of *nature*, *i. e.* the ways by which
 diseases go off, is of the last importance to
 the Physician and the Patient. For how
 can a Physician, who is a stranger to these
 things, prescribe right, any more than a
 blind man can walk strait? or how can the
 Patient expect relief, when the ways, by
 which he shou'd have it, are either not
 known, or (which is all one) not regarded
 by his Physician? 'Tis true the power of
Nature, or, as 'tis commonly call'd, *strength*
of constitution, is so extraordinary in some

² Φύσις εξαρχῇ παντὶ πασιν. L. de Alim. p.
 381.

people

people (and 'tis happy for such it is so) that, in spite of all the blunders that are committed, they often recover; and that not from common cases, but even the most dangerous. This, however, shou'd make no man presumptuous; for there is so much difficulty in the cure of some diseases, that let the power of *Nature* be what it will, and the skill of the Physician as great as one can wish it, they will often baffle even the wisest endeavours. Whether this proceeds from our not being sufficiently acquainted with the nature of diseases, or that our present remedies are not strong enough to reach 'em, I will not pretend to determine. Certain it is, that we must all die one time or other; and therefore 'tis by no means to be expected, that Physick should make a man immortal: tho' perhaps 'tis very possible to arrive at a much more perfect knowledge of diseases than we now have, notwithstanding all the late discoveries; and with me it is no question that *Hippocrates* did really know 'em better. He seems to have studied them so much, as to have been able to tell,

Hippocrates a better judge of diseases than the moderns.

tell, what the Patient had suffer'd before he saw him, and what the consequences would be afterwards, many days before they happen'd, especially in *Fevers, Pleurifies*, and the like; and recommends it to others, to be very careful to *tell what is past, to know what is present*, and to *foretel what is to come*^a. And yet it does not appear, that he went upon any particular scheme for this, but only visited his Patients often, and noted down the *Symptoms* from day to day, in the best manner he cou'd; and thus, by a number of observations, acquir'd the skill that has made his name immortal. What his

*His method
of cure,
where to be
found.*

method of cure was, he tells us in many places, particularly in his admirable book *de diæta in morbis acutis*; in which, besides the part that directly answers to the title, are many excellent instructions, that ought never to be forgot by those, whose business it is to help and recover mankind, when they are most in want of assistance from others, and least able to help themselves. In-

^a Λεγειν τα προγινομενα, γινωσκειν τα παρεοντα, προλεγειν τα εσομενα μελειαν ταυτα. L. I. Epid. p. 948.

structions

Instructions of this kind *Hippocrates*, as a wise and tender Physician, is full of in every part of his works, and expressly advises us to remember two things carefully, i.e. *to do good*, or, *at least no hurt*^a: intimating, that it is a much easier matter to oppress than relieve a Patient. And they, who are sensible of the care and pains, that are requisite to make a man a good Physician, will easily see, what great reason there is for such a wise caution. But yet, as great a master of Physick as *Hippocrates* was, there does not seem to be any thing in his works *supernatural*, or above the power of human nature to comprehend, or, if occasion was, repeat. All is *plain*, and *wise*, and *regular*, built intirely upon *judicious observations* and *rational conclusions*: so that, in short, it is more for want of such a genius as his, and the application he us'd, than any impossibility in the thing it self, that none of his successors have been able to come up to him. He himself was of opinion, "that what was

^a Ασκειν περι τα νοσηματα, δυο· ΩΦΕΛΕΕΙΝ Η ΜΗ ΒΛΑΠΤΕΙΝ. L. I. Epid. p. 948.

farther

The defects of Physick, how to be supply'd. “farther wanting in Physick might easily be found out, if any man of capacity, who was already acquainted with the dis-

coveries of others, would from thence briskly and industriously pursue it^a.” And no doubt it is so: for *Nature* is *Nature* still, and as subject to diseases as ever, perhaps more so. Nay we have the same diseases among us, as he had in his country; besides some few that he knew nothing of; the *Small-pox*, for instance, from the *Arabians*; the *Venereal disease* from the *Spaniards*; the *Scurvy* from the *Portuguese*; and the *Rickets* from *our own country*. How

The observations of Hippocrates not sufficiently known.

far his observations will hold good with us, is uncertain; for it does not appear, that any of our Physicians have made the experiment. Perhaps they are better than we imagine. They are certainly wrote in a very masterly way, independent of *Hypotheses*; and if they shou'd hold good here, as well as there, they wou'd save us infinite trouble, and be a great benefit to the

^a Καὶ τὰ λοιπὰ ἐνρεθησεται, ἢν τις ἰκανὸς τε ὦν καὶ τὰ ἐνρημένα εἰδὼς, ἐκ τούτων ὀρμώμενος ζητῇ. L. de Pr. Med.

publick.

publick. That many of 'em hold good here, I am very certain; and perhaps, as I have opportunities of trying the rest, I shall find 'em equally valuable. Not but great allowance is to be made for the difference there is between the *Ancients* practice and *ours*; in *acute* cases especially. That the difference must be very great, will be obvious to every one, who considers the following particulars, *viz.*

First of all, the *Materia Medica* of the *Ancients* was very different from that of the *Moderns*: the milder purges of the *Arabians*, the drugs of the *West-Indies*, and all the *chymical* medicines (which make up so great a part of our *Materia Medica*) being intirely unknown to them. *Blisters* too, that are now in such great vogue, were likewise unknown, till the time of *Aretæus*.

2. *Bathing* and *Exercise* of various kinds, which were so frequently us'd by them, are very seldom us'd by us; especially *Bathing*: and yet there is scarce a Physician in town, who is not convinc'd in his own mind, that if this was more in fashion, the number of

L

diseases

The Ancients and Moderns differ much
1. In the *Materia Medica.*

2. In *Bathing and Exercise.*

Bathing of
great use in
the Small-
pox.

diseases wou'd not only lessen, but the rest wou'd (many of 'em at least) be cur'd with much more ease. If this pleasant remedy shou'd be us'd, for instance, in the *Small-pox*, (I don't mean in every sort, but only in the *confluent* kind; and in this not upon all occasions, but) where the eruption does not come forward kindly; or where, after the pustules are form'd, a sudden check is given, and they all fall at once; or lastly, when the disease is at the height, and the whole body is becoming, as it were, one intire scab. In all these cases what more agreeable or more effectual remedy can be thought of, in conjunction with other things, than *warm-bathing*? Nothing relaxes more, nothing promotes perspiration better, and nothing operates easier: therefore one wou'd think that nothing can be more useful. For in the first case, if the straitness of the skin is taken off, the resistance is in proportion abated, and the eruption will not only come out with more ease, but, by a judicious management of the *Bath*, may be turn'd from the *face* and *breast* to the *extreme parts*:

a con-

a consideration of such importance, that Sydenham (the best writer on this subject) assures us, the danger is to be estimated from the number of pustules about the *face*, and not from those about the other parts. So that if the *legs* and *arms* be never so full, and the *face* clear, or with but few upon it, there is no danger at all; whereas, if the *face* be full, and the *extremes* clear, the danger is never contemptible. Nor is this at all to be wondred at, considering how much the *brain*, and the organs of *respiration* will be here affected. For the resistance the blood will meet with in the external parts, from the *tension* and *swelling* that are so remarkable in this distemper, must naturally cause a greater quantity than ordinary to be thrown upon the internal parts, from which a difficulty of breathing, and a great disorder of the brain are, in a manner, unavoidable. But if the pustules can be turn'd another way, and the *face* and *breast* kept tolerably clear, the oppression now mention'd will be in a great measure prevented, his breathing will be easy,

Inocula-
tion cor-
demn'd.

and a *delirium* in less danger of coming on. Whereas, as the case now stands, the *Small-pox* is the worst, and most dangerous distemper of any we are here subject to. Nor has that hazardous and unwarrantable practice of *Inoculation*, which has lately been introduc'd among us, been able to take off the dangerous part so far, but that almost every body at present chuses to receive it in the common way, rather than stand the chance of such a bold experiment. It is therefore worth while to try, what effect *warm-bathing* wou'd have in this case, under judicious management: for nothing seems to agree better with the nature of the distemper, or bids fairer to take off the dangerous part; and I'm sure no remedy can be pleasanter.

The Arabi-
ans us'd
Bathing in
this case.

The *Arabians*, who were first acquainted with this distemper, us'd this remedy frequently, and with great success, as appears from *Rhazes*^a: and a very good judge among the *Moderns* recommends it too, a-

^a See his book upon the pestilence, c. 7.

mong

among other things^b. Nor can any reasonable objection be form'd against it, so far as I can see. Ill-natur'd people will object against every thing; but among the better sort, the behaviour of such generally goes for nothing. These are some of the advantages, that, in all probability, wou'd attend the use of *warm-bathing* in the *first* case, *viz.* where there is any difficulty in their coming out. And it is, for the same reasons, as likely to be serviceable in the *second* case, *viz.* where, after they are come out, they all subside again; especially if some warm and comfortable cordial is given inwardly at the same time. But in the *last* *It's advantage very great, upon the turn.* case, *viz.* where the distemper is at the heighth, nothing can more effectually prevent, or at least mitigate, the *secondary fever*, or that fever which attends the patient upon the *turn*, and is oftentimes so fatal, in spite of all the Physicians skill. For this fever is occasion'd, in the opinion of all Physicians, by part of the purulent matter

^b See Boerhaave's aphorisms.

Bathing
preferable
to purging.

of the pustules being absorb'd, and return'd into the blood, while the rest is discharg'd outwardly, and dry'd up by the bed-cloaths, the air, and the like. A late ingenious Physician attempted to prevent the ill effects of this absorption, by opening an outlet in another place, and so carrying the Matter off by *stool*: but this method, how successful soever it might have been under his own management, has often prov'd fatal since in the hands of other Physicians, who wanted (perhaps) that skill and dexterity, that he himself was so famous for. Besides, to say the truth, it does not seem to be the most natural way of curing; and whatever is against *nature*, or whatever does not concur with *nature*, especially at a *crisis*, is hazardous. Here's a discharge attempted by the skin, why shou'd we think of any other part? there's as much safety here as any where; and we can easier come at this part than many others. If the re-sorption of the Matter occasions the fever, why shou'd not we try to prevent it? *warm-bathing*, if it does not carry all the Matter off,

off, will certainly carry off a vast deal, and by that means, if the fever be not intirely prevented, it will, however, be very much mitigated; and (which is not the least part to be consider'd) those frightful *scars*, that so often follow a severe *Small-pox*; and the intolerable *noisomness*, that generally attends this last state, will, by this method, very rarely happen; the putrid matter, that is so apt to corrode the parts, and make the bed-chamber so offensive, being wash'd away by the warm water, or at least so attenuated, as to lose its Acrimony. I don't deny, that *gentle purging* may be useful too, in order to carry off the Matter of the *internal pustules*; but then I think *Bathing*, which is the most natural, the most pleasant, and the most secure remedy, shou'd not at the same time be omitted. It were easy to expatiate upon the virtues of *warm-bathing*, but this is not a proper place. The *Ancients* were very sensible of 'em, and I wish the *Moderns* wou'd think of 'em a little more.

L 4

3. Diet

3. *In the
manage-
ment of
Diet.*

3. *Diet*, which had so great a share in their cures, enters but little into ours, in comparison. This affair indeed has of late been more consider'd than it us'd to be, and that by *two or three Gentlemen* of great abilities ; and so we may reasonably hope for more benefit in this way, than we have had.

4. *In obser-
ving Na-
ture.*

4. *Nature*, which was so carefully observ'd from day to day by *them*, is seldom regarded by *us*. *Hippocrates*, and the wisest of the *Ancients*, and especially the *Methodists*, were extremely cautious of *evacuations*, or *exercise*, and the like, while the humours were crude, for fear of interrupting the course, or weakening the power of *Nature* ; and thought that *Diet*, judiciously administred, was preferable to *Physick* at that time. Nor did they ever approve of giving *Physick*, without an evident indication in *Nature* first : and then in such a manner, as never to overcharge or oppress the Patient, for fear of making the remedy worse than the disease. The *Moderns* on the contrary are very fond of *Physick*,
(and

(and that from the beginning) and seem to rely much more upon *Art* than *Nature*, *bleeding*, *vomiting*, *purgings*, and *blistering*, by rule as it were, whether there be indications in *Nature* for every one of these, or not: a practice that must needs make a very great alteration.

I am very sensible it will be here said, in justification of it, that by this method the *crisis* is hastned, and the Patient sooner freed from his uneasiness. To which I answer, that 'tis very probable the *Crisis* will be hastned this way, but then it must not be forgot, that it may as well come on too soon, as be protracted too long^a. And in either case, a speedy relapse, or something worse, is to be expected. No *Crisis* is to be depended on, that is not *perfect*; and no *Crisis* can be *perfect*, that is not according to the course of *Nature*. If therefore the course of *Nature* be interrupted, and a *Cri-*

^a See *Celsus's* third book, c. 4, where speaking of *Asclepiades's* method of curing, *cito, tuto, jucunde*; he adds, *id potum est: sed fere periculosa esse nimia & festinatio & voluptas jolet*; i. e. this is the thing to be desir'd; but too much hast, and too much indulgence is generally attended with danger.

sis brought on before the humours are digested, the consequence will be, that the Patient will either not survive it, or a relapse will certainly follow; and perhaps the foundation be laid of a long and tedious illness: nothing being more common than for a *chronical* case (such as a *Dropsy*, *Consumption*, &c.) to follow upon an *acute* one (such as a *Fever*, *Pleurisy*, &c.) *injudiciously* or *præcipitately* cur'd. Or else how comes it about, that the number of *chronical* diseases is so much increas'd of late? how much better is it therefore, to wait a day or two longer for a *perfect Crisis*, than stand so bad a chance, for want of it?

The excessive use of
Physick
condemn'd
as pernicious.

Again, the *Moderns*, besides their frequent use of Physick without indications, are grown so excessively fond of it, that the Patient is too often overloaded with it; and so the *Art*, that was intended for his *preservation*, is thereby made (I'm sorry to say it) the instrument of his *destruction*; *Nature* being unable to recover her self from one oppression, before another is thrown in upon her. Sometimes indeed
she

she gets the better, even under these circumstances ; but then 'tis after the Patient is grown quite weary of taking, or the Physician ashamed to cram down any more ; and so is forc'd to declare, that the rest must be left to her intirely. Surprising are the effects of *Nature's* power at such a time ; and yet, whenever the like case happens, the Physician (which is astonishing) too often goes on in the same road, without once reflecting, that, for want of acting cautiously, and in concurrence with *Nature* before, he himself was the occasion of the former danger, and is in a fair way to involve his new Patient in the like danger. *Good God !* how is it possible that men of understanding shou'd ever have acted such a part as this ? and yet, as injudicious or as cruel as this may seem, *experience* convinces us, that this part has been too often acted, notwithstanding the complaints of friends, and the entreaties of expiring Patients. What a vast difference must this make between the practice of the *Moderns*, and that of the *Ancients* ? a difference, that
is

is infinitely more than a ballance for the advantages we have above them from the modern discoveries. What does all our knowledge signify, if we are above observing those things, that are absolutely necessary to make a man a wise and good Physician? how easy and agreeable to all parties, might the cure of diseases be, if Physicians wou'd but allow themselves time to observe the course of the disease accurately, and to let the virtue of one medicine appear, before another be thrown in? no body expects to be cur'd without physick; and why any person shou'd be discourag'd from the use of it, when it is really wanted, for my part I can see no good reason. *Physick* is sometimes as necessary for us as *Food*; this every body must allow; and consequently the better opinion the people have of it, so much the better wou'd it be for themselves, and for all the branches of the Profession. I wish therefore, that it was put upon such a good and humane foot, that every one might have the benefit of it, in proportion to their wants on the one hand,
and

and their circumstances on the other. This would make it the greatest blessing to mankind in the world; and I hope I shall one day have the pleasure of seeing it so.

But to return. Whoever considers the particulars above mention'd, will easily see what a great difference there must needs be between the practice of the *Ancients* and the *Moderns*. And yet no body of understanding will presume to say, that the *Ancients* did not know Physick very well. The most that can be said is, that as our *Materia Medica* is better than theirs, we can cure sooner than they. I grant it, provided we be as careful to observe the course of *Nature*, as they were; but not else. For, tho' we can *sweat*, *purge*, or *vomit*, easier perhaps than they cou'd; yet, if we are not as careful to observe the time for every one of these, as they were, their *weak* remedies, *concurring* with *Nature*, shall do much more good, than our *strong* ones, *not concurring*. And this is really the case. We lose the benefit of many *excellent* remedies, merely for want of observing the case more accurately, and

Our Materia Medica not so useful to us as it might be.

*Qualifica-
tions neces-
sary for a
good Phy-
sician.*

and submitting our selves to the conduct of *Nature* (whose servants we are, or ought to be) rather than follow any particular system, how ingenious soever the contrivance may seem to us^a. There is, it must be own'd a good deal of difficulty in following *Nature* close. The *Attention*, the *sagacity*, the *disinterestedness*, and the *diligence*, that is necessary, fall to the share of but few^b. 'Tis much easier to make a learned harangue in the modish way, than to do this part of the business like an *Artist*: or else how comes it about, that among so many famous Physicians in *England* we have had but one *Sydenham*. But, however, difficult as it is, it may be got the better of, and it ought to be got the better of, by e-

^a Of this I shall have occasion to be more particular, when I can find time to prepare for the press the *Gulstonian Lectures*, that I read this year in the *Theatre* of the *College of Physicians*; especially in that chapter where the difference between the Practice of the *Moderns* and the *Ancients*, in the diseases there treated of, will be consider'd at large.

^b If any man thinks this sentence too severe, I only desire, that he wou'd turn to the sixth chapter, book 2, of the second part of *Le Clerc's Histoire*, or (which perhaps will please him better) to *Rhazes's* description of a good Physician and a Quack; in the second Vol. of *Freind's* history, p. 60. 69, and he will then find less reason to be offended.

very

very one who sets up for a Physician; or else the Patient stands but a bad chance, and 'tis often an even wager, in an *acute* case, whether he is *kill'd* or *cur'd* by Physick. This doctrine, how harsh soever it may seem to some, is the doctrine of *Truth* and *Nature*; and may be supported by testimonies without number from the wisest of the *Ancients*, and the most judicious of *Moderns*. In short, there is no such thing as practising Physick safely, but under the conduct of *Nature*; even tho' the Physician is master of all languages, and professor of all sciences. If *Learning* alone cou'd do the business, or if this was the principal qualification, how happy wou'd the present Age be, in comparison of those that are already past? But alas, this, as great and as useful a qualification as it is, comes far short of what is wanting in Physick, and we find the *learned* as much at a loss sometimes, as the *unlearned*; and so both are forc'd to leave the affair to *Nature*, after having try'd every thing they cou'd think of, to no manner of purpose.

Nature always to be the guide.

Hippocra-
tes's me-
thod.

How necessary is it therefore to study the ways of *Nature* in time, in order to go hand in hand with her in the cure of diseases, that if we can't relieve so much as we wou'd, we may at least have this satisfaction, "that the Patient is not the worse for us." To be oppress'd by the disease and the Physician too, is intolerable. The *Father of Physick* never did any thing of this kind; but, on the contrary, studiously observing what turn the disease wou'd take, either forbore to act, if *Nature* was strong enough of her self, or else judiciously assisted, in concurrence with her, without attempting to alter her course, for fear of sacrificing the Patient to a particular *Hypothesis*. Wou'd to God the same *candour*, the same *wisdom*, and the same *diligence* had continu'd to this day. *Physick* wou'd have now appear'd in another dress, and all mankind wou'd have esteem'd it the most amiable, as it is undoubtedly the most noble, of all the Arts they have yet known.

The best
way of im-
proving
Physick.

This it may still be, but not by *Theories* and *philosophical fancies*. *Nature* must be
studied

studied hard, and that according to the doctrine of *Hippocrates*; for the method he took was the only one to come at the *Truth*; and whoever copies after him will be able, in time, to know the diseases of the place he lives in with as much readiness and certainty, as *Hippocrates* seems to have known those in *Greece*, or in the other places that he mentions; allowing only for the difference of *Genius*.

Had the *plan* he laid down been carefully follow'd, no reflections of this kind wou'd have been now wanted: but alas! by an unaccountable fate, his works have been but little study'd, in proportion to their goodness. *Schemes* and *Systems* were too common among the *ancients*, and *Anatomy* and *Philosophy* have been the chief favourites of the *moderns*; as if every thing was to be done by them, that a Physician can wish for: and yet, considering the curious frame of our body, and the *mechanical* laws that it is subject to, much benefit is undoubtedly to be expected from this quarter; but, perhaps, not till we

M know

know a great deal more of the *nature*, the *relation*, the *crises*, and other circumstances of diseases; which are all as so many *data* to pursue our enquiries by. And for want of considering these things properly, all that has been done in the new way is hardly worth mentioning: for what signifies *reasoning* or *philosophizing* without matter of fact to go upon? The *editors* of *Hippocrates* (convinc'd of the usefulness of *judicious* and *candid histories*) have done what they cou'd, to bring us back again to *observation*; as if without this no improvements cou'd ever be expected: and our learned country-man, *Harvey*, might have been of more service to us, than all the *Theorists* put together, if we cou'd have prevail'd upon ourselves to have study'd *facts* more, and the natural consequences of 'em. But instead of that, many of his followers (notwithstanding his good example) have dealt wholly in *Theory*, and amus'd the publick with little else than *idle inventions* and *learned conundrums*: a strange way of improving an Art, that
depends

depends intirely upon *Experiment* and *Observation*. Another *Hippocrates*, perhaps, the world is never to be blest'd with; but what then? Are we to be indolent or indifferent upon that account? We certainly know many things at this time, that he did not know; and by a right application of our knowledge may go farther than we are aware of. Let any one turn to *Baglivi*, and see what a vast way Baglivi again com-
mended. that man went in a few years; and when he has read him through, let him ask himself this plain question, *viz.* Whether, if *Baglivi* had liv'd to *sixty* or upwards, he wou'd not have left us the best and most valuable collection of *Observations*, that ever yet appear'd? I am very much mistaken, if he wou'd not be intirely of this opinion. But then those *Observations* were confin'd to *Rome* chiefly; and the author seems to desire, that the reader may never forget this circumstance; and therefore he puts him in mind frequently, that what is said of this or that disease is said by one, who liv'd and wrote in *urbe Roma* & in

*Encourage-
ments to
Observa-
tion.*

aere Romano : so that whatever the *Italians* may have to boast of upon *Baglivi's* account, we certainly have room enough left for the finest Genius to shew itself. In the midst of all our knowledge, we still want a set of good Observations for this country. *Sydenham's* are the best, but they are not always sufficient. What pity is it, that in an Art so noble and so copious too, we should have had so few Artists ? The structure of the Body is well known ; the *materials* we work with are known too ; and nothing remains but a more perfect knowledge of diseases. Hard, that we cannot compass that ! For my part, I see no reason why we may not, provided we set about it in earnest. At least it is worth while to try. The compleat knowledge of one distemper wou'd be, perhaps, as a key to all the rest ; or if not, we shou'd be better able to deal with the rest : and who can tell, if we allow'd ourselves time to find 'em out, but that they wou'd all appear as regular in their courses as any other Phænomena ; and possibly might be
cur'd

cur'd as easily as they are now contracted? If it should ever come to that, it wou'd be a fine improvement of the Art indeed; and yet I see no manner of reason why we shou'd despair of it. Many things in nature, as hard as this, have been conquer'd; and are now within the compass of common understandings. Besides, the experiment is attended with no manner of inconvenience or hazard to the Patient, (a circumstance well worth considering) but on the contrary manifestly tends to his greatest security. For if a Physician has skill enough to examine him right, and will be at the pains to set his case down from day to day, is it not much more likely, that he should be a better judge of the case, than one who sees him seldom, and trusts entirely to his memory? Certainly: and the better the case is known, the better chance the Patient stands, beyond all doubt. So that, take it which way you will, *a wise and diligent observer* will always have the advantage of any other Physician, who either has not skill enough to observe, or time enough to write down the case.



S E C T. V.

*A Plan for the Improvement of
Physick.*

HAVING thus gone through what I all along intended, and given a short view of the *state of Physick* from the earliest Ages of the *Greeks* to the times we now live in, (by which the reader is convinc'd, I hope, of the insignificance of *Hypotheses*, and the importance of *Observation*) I come now to propose the *plan* for *improving Physick*, and making it more useful in our days, than ever it was before. This, I apprehend, may be brought about

“ by Physicians rejecting every thing that
 “ is doubtful or perplex'd, and cultivating
 “ the business of *Observation* in the best
 “ manner it is capable of.” By this means
 we shall come (if ever we can come) to
 the

Observa-
 tion the
 best way to
 improve-
 ment.

the true knowledge of diseases, and the readiest method of curing 'em; especially as the *Materia Medica* is so vastly improv'd to what it was among the *Ancients*. Whereas, while we are ignorant of the true state of diseases, or at least not sufficiently acquainted with their *natural appearances, periods, and terminations*, is it to be wonder'd at, that mistakes shou'd often happen, both in the *explanations* that are attempted by some, and the *remedies* that are administer'd by others. Some Physicians (perhaps) may think, we can't well be in a better condition, as to these things, than we are at present: but that the diseases of our times are not known so well as the diseases of former times were, is most certain. Who is there now so conversant with 'em, or so curious in his Observations, as to be able to *prædict*, with any tolerable credit or certainty, the changes and event of *Fevers, Pleurifies*, and the like, some days before they happen? And yet this is very possible to be done, where the Physician has made proper remarks all

Prædicti-
ons very
rare and
imperfect
at the
time.

along ; as appears from what has been done already by *Hippocrates*, *Galen*, and some others. I don't say, that the *critical days* of the *Ancients* are always *critical days* with *us* ; tho' I am persuaded at the same time, that there is a great deal more in 'em than the generality of Physicians imagine : but I will venture to say, that whoever will be at the pains to make the experiment fairly, will often find the days set down by *Hippocrates* hold true to a wonder ; notwithstanding the jest that some Physicians have been pleas'd to make of 'em, pretending in excuse, that the *situation* of *England*, the *diet*, the *manners*, the *physick*, and other circumstances of the inhabitants are so different from the *situation*, &c. of *Greece*, that the comparison can by no means hold good. Difference in circumstances must undoubtedly make a difference in appearances ; but I cou'd wish, the Gentlemen, who are so offended at these things, had at the same time given us reason to believe that they had made themselves proper judges. If a man is a tolerable

tolerable master of the *Ancients*, and as careful as he ought to be in *observing* his Patient from time to time, such a person is most likely to tell us, how far the *Ancients* are true or false: and indeed no other person can be judge. To talk therefore against the doctrines of the *Ancients*, without being able to prove the truth or falsity of 'em, tho' it has nothing new in it, has, however, something very surprising. Suppose the *Ancients* were mistaken in some particulars, will any man, who considers the curious frame of our body, and the wise laws by which it is preserv'd, presume to say, that there is no order or regularity in the progress of diseases, but all is casual and uncertain? Those who have consider'd the affair most, and seem'd every way capable of considering it right, have declar'd the contrary; and by repeated experience have found, that as diseases have a time to *begin*, so they have also a time to *increase*, to be at the *height*, to *decrease*, and to *end*: and this progress, unless it be *injudiciously* interrupted, is as
constant

constant and as regular, as any other *Phænomena* in nature. Now, if this be true, it certainly is of importance to know the times for every one of these: for if *Nature* is attempting a *crisis*, for instance, and the Physician in the dark about it, infinite mischief may happen before we know where we are. The affair therefore deserves to be seriously consider'd in time: and if the *Observations of the Ancients* are of no use in *England*, let us carefully avoid what they have told us, and industriously enquire how the case really stands *here*; in order to know the days that are *critical* with us, as well as they cou'd those that were *critical* with them. The knowledge of these things wou'd be of admirable use, and make the practice of Physick much easier, and more successful than ever: for this can never be had, but by a diligent observation of the course of diseases, and the effect of medicines; so that we shou'd plainly see what is done by *Nature*, and what by *Art*; and consequently be able to distinguish with more exactness, and pre-
scribe

scribe with more honour to ourselves, and more advantage to the Patient.

Add to this, that when we have got a number of *facts* together, sufficient to ground a good system upon, the *Philosophy* and *Anatomy* of the present times may help us abundantly more than we can now expect: but till this be done, the less we refine and *philosophize* in physick, the better it will be for the Patient, whatever it may be for the Physician.

In order therefore to procure this valuable collection, I humbly propose,

First of all, that three or four persons of proper qualifications shou'd be employ'd in the *Hospitals*, (and that without any ways A proposal for the Hospitals. interfering with the Gentlemen now concern'd) to set down the cases of the Patients there from day to day, *candidly* and *judiciously*, without any regard to private opinions or publick systems, and at the year's end publish these facts just as they are, leaving every one to make the best use of 'em he can for himself. Wou'd not some such method as this let us more
into

into the *Nature* of diseases in a few years, than all the books of *Theories*, or even the books of *Observations*, hitherto publish'd? Certainly it would: and yet if proper encouragement was given, 'tis not at all unlikely, but that persons enow wou'd soon be found, every way qualified for such an undertaking. And if even good salaries were allow'd 'em, and every thing made as easy and agreeable to 'em as they cou'd desire, the benefit the publick wou'd receive from 'em wou'd vastly more than balance the expence.

*Another
for the
College
and Sur-
geons Hall*

Or if this be too great an undertaking, suppose that only every *uncommon* case shou'd be oblig'd to be recorded in the *College of Physicians*, or *Surgeons Hall*, according as it might happen to be in *Physick* or *Surgery*. This wou'd make it better than it is at present; and in time we shou'd come to know many things, that without this method we never shall know.

*Quackery,
&c. wou'd
be sup-
press'd by
this means.*

Add to this, that nothing wou'd more effectually suppress those *idle* pieces, that come out from year to year, to the scandal
of

of Physick, and the shame of Physicians. Such ignorant pretenders wou'd be treated as they ought ; the Art wou'd gather strength, and flourish more and more ; and all contempt and ridicule (for which, I fear, there is at present too much reason) wou'd be quite out of countenance. Nor wou'd the *Gentlemen of the Profession* meet with so many flights and mortifications as they now do ; but wou'd have the pleasure of seeing themselves treated with the respect due to their character ; while *pretenders* of every kind (who have now so great a share of the business in their own hands) wou'd meet with no manner of encouragement, but dwindle away to nothing.

These wou'd be the consequences of some such method, as I have been mentioning ; and nothing but a publick countenance of it can ever do the business effectually. Private men may labour and tug at it, as much as they will, but they can never bring it to a bearing like the publick. Not but the countenance and concur-

The publick best able to do these things, but private men not altogether unable.

concurrence of a society of Physicians might do great matters, if they could but keep from growing shy and jealous of one another; which I am afraid wou'd be as difficult a part as any. If this jealousy cou'd be got over, and a set of Physicians, of *sufficient* abilities, wou'd undertake it heartily, confining themselves to *Observations* in the plainest manner, without any regard to the fancies and opinions of others, and making no secret of the matter, but candidly communicating their *Observations* to one another from time to time, they wou'd be able, in a few years, to write as well upon the diseases of *England*, as ever *Hippocrates* did upon those of *Greece*, &c. At least they would be able to write the *second best book* that ever was wrote in Physick.

The tabular method recommended.

The easiest and most effectual way of doing this, is, in my opinion, by the use of the following *Table*, which I have us'd for that purpose several years, and find it answers every thing I intended by it. There was another column at first for the *Weather*; but having since that got a book by itself
for

for those observations, in which I every day set down the *course of the Wind*, and the *dryness and moistness of the Air*, &c. I have long left this article out, and reduc'd the *Table* to the form it now appears in, *viz.*

TABULA MEDICA GENERALIS.

Sexus, Ætas, Species, Tem- peries, Occu- patio, & Vic- tus Ægri.	Dies Morbi.
Morbi Phænomena.	Dies Mensis.
Remedia.	Eventus.

To shew the application and use of this *General Table*, I think proper to subjoin two cases, not as absolutely perfect, but only by way of example.

*An Ob-
jection an-
swer'd.*

I'm very sensible, that many of my readers will be of opinion, that this method is too tedious to be comply'd with, especially by men of much business. To which I reply, that I know of none shorter to answer all intentions; and to do a thing of this kind by halves, is much the same with not doing it at all. We have imperfect cases enow already. Besides, the trouble is not so great, as at first sight may be apprehended. The *first* column is soon fill'd; tho' under the last article I generally comprehend not only the way of life, as to *eating*, *drinking*, and *exercise*, but also so much of the cause of the distemper, I mean as to *cold* and *heat*, and the like obvious causes, as I can inform my self of. The *second* is the largest; but then 'tis only from day to day, and by the help of *abbreviations* may be considerably shorten'd.

*The method
of using
the Table.*

Tabula Medica, Prima.

To be plac'd at Page 176.

Sexus, Ætas, &c.	Dies Morbi.	MORBI PHÆNOMENA.	Dies Mensis	Remedia.	Eventus.
<p>Chirurgus quidam, annos circiter triginta natus; formâ gracili & humili; colore fusco; viribus neque infirmis, neque tamen robustis; temperie adeo biliosa, ut ter quaterve quotannis in consuetudine fuisset vomitus; victu, nullis legibus obligatus; febre biliosa nuper graviter exercitatus; post equitationem & pleniorē cœnam ægrotare cepit 20^o Maij 1731. sequebatur molesta nox, cum insomniis multis, turbidis: postridie horrores crebri, & lassitudines per totum. Vesp̄i sua sponte sumpsit emeticum ex Ipecacuanha, quod alvum & supra & infra probe sollicitabat. Nocte male requievit, siti inexpugnabili & febre pene confectus. Mane accersitus fui.</p>	3	<p>Vultus naturalis. Spiritus facilis. Lingua alba, flavescens, non valde ficca. Pulsus velox, sed regularis. Calor febrilis, sed mitior quam nocte. Leves artuum dolores & lassitudines. Caput liberum. Urina biliosa, clara, pauca, & ægre redita. Sub meridiem surrexit, & in conclave descendit. Parce prandebat, ex jure vitulino. Manebat calor. Inquietudo levis, & longa. Obrepente somno terrores multi. Flatus plurimus. Dolores vesperi mitescebant, sed perparum remisit calor.</p>	22	<p>Præscripsi haust. Riverianum 6^{ta} quaque hora sumendum.</p>	Salus.
	4	<p>Cænabat ex cocto hordeo. Melius requievit, sed ex somno terrores. Sudabat multum. Urina, ut heri. Mane, quum aderam, calor modicus. Pulsus regularis & vix febrilis. Sitis extincta. Vultus laudabilis, & in omnibus se melius habuit. Diem totum placide transegit. Repetebatur jus vitulinum.</p>	23	<p>Pro potu ordinario Infusum Salviæ, cum succo Lim. & Saccharo.</p>	
	5	<p>Mediocriter requievit, calore tempestatis quam febris turbatus. Purimum sudabat. Nihil minxit. Mane febris prorsus expers; agilis & sibi suavis visus est, ut in sanitate integra. Diem iterum placide egit. Alvus sponte solvebatur.</p>		<p>Perfistat in usu haustuū.</p>	
		<p>Post duos dies, hausta aqua Actonienſi, probe subducebatur alvus, & perfecte convaluit.</p>			

Sexus, Ætas, &c.		MORBI PHÆNOMENA.		Remedia.		Eventus.	
Dies Morbi.				Dies Mensis.			
Juvenis, Annos 18 natus, gracilis, speciosus, agilis, filius incolæ de <i>Little Chelsea</i> , tussie fuit correptus sub 20 ^m Octobris 1729. quæ usque ad 29 ^m diem mediocriter vexabat; tum gravior facta eum valde exercuit. Nocte febricitavit, sed nihil sumpsit remedii usque ad 2 ^m Novembris. Tunc vomuit ex <i>Ipecac.</i> & 4 ^o die mittebatur sanguis. Morbum ορθοσταδην sustinuit usque ad 6 ^m , quo die decubuit; testaceis pulveribus incassum adhibitis. Eodem die λυγμοι crebri & alti; desipientia levis, cum vigilia. Inter Scapulas applicabatur vesicatorium. tremuit sequenti die, & astricta fuit alvus, quæ per clysterem ante noctem solvebatur. Magis autem delirabat, graviterque tremebat, præsertim nocte antequam accersitus fui.		11	Χειρών τρεμοί. Οφθαλμών ερευνθος. Pulsus nec velox nec intermittens. Calor sat suavis, caput autem valde calidum. Lingua aspera, non valde sicca. Fauces liberæ. Dolor nullus nisi in capite. Urina copiosa, fusca, nigricans, cum paucio sedimento nigricante. Alvus mane dejecit. Levis desipientia. Sub vesperam recruduit febris, cum multo βλησπασμα, & furore; adeo ut vix contineri potuerit in lecto. Calor magnus per totum. Spiritus difficilis. Oblata, quæ prius bene sumpserat, renuit; præscripta tamen remedia probe sumpsit. Sub mediam noctem Urina multa, quæ mane οίη υποζυγίου apparuit, cum turbido sedimento & πιτυρῶδες. Diluculo cessabat febris. Alvus intra 4 aut 5 horas ter dejecit. Υπνος brevis sed ταραχῶδης. Nihil sudabat.	Nov. 9.		Temporibus applicentur hirudines quamprimum, & mittatur sanguis ad ʒvj. Raso capiti & cruribus applicentur vesicatoria, & plantis pedum sequens cataplasma. ʒ Fol. Rut. Raph. rustic. ana m. ij. Sapon. n. & c. ana ʒj. Sem. Sinap. ʒss. m. ʒ Lap. Contray. ʒj. Ent. Ven. gr. xij. Camph. gr. ij. Conf. Alk. q. f. m. f. bolus 6 ^a quaque hora sumend. cum C. iv. Jul. seq. ʒ Aq. Meliss. Ceras. n. Theriac. ana ʒiij. Syr. croci ʒvj. m. Pergat in usu Sp. c. c. & liberrime hauriat Emulf. comm.	Convaluit.
12		Mane rediit Mens. Discrete respondebat; tremebat adhuc, & pulsus erat ut heri. Disparuit ερευνθος. Sp. minus laboriosus. Prompte loquebatur, & facile deglutiebat. Vultus non multum turbatus. Epispastica bene cedebant. Dolor, ut heri. Urina mane reddita, fulva, clara, pauca. Calor suavis. Sub meridiem rediit febris, & cum multa ταραχη & delirio usque ad vesperam durabat; tunc mitescebat; tamen nocte delirabat, insaniebat, dentes stridebat, artus disjiciebat, & in lecto vix contineri potuit. Adhæc, tremula vox, & etiam hæsitantia, una cum βοή πολλή subinde. Minime dormiebat. Ουρην και κοπρανα λαθραϊως; tamen ante noctem ter reddidit, rogatus, Urinam, quæ & rubra erat & clara, cum nubecula tenui prope fundum.	10.		Pergat in usu Emulf. cui adde Aq. Cinn. f. ʒiss. & cataplasmati Camph. ʒss. Croci p. ʒij. ʒ Lap. Contr. ʒj. E. Ven. ʒss. Sal. vol. Succ. gr. v. Conf. Alk. q. f. m. f. bolus 6 ^a quaque hora sumendus, cum præscripto Julapio.		
13		Χειρών τρεμοί graves. Φωνή τρεμουδής. Οφθαλμοί εξιχοντες, καθαρωτατοι και ορθοι. Calor moderatus. Discrete respondebat, sed paulo post desipiebat. Rogatus prompte deglutiebat. Lingua valde sicca & aspera. Ουρην και κοπρανα λαθραϊως, ut heri. Vesperi rarissime loquebatur, pene αφανος. Νύξ δυσφορος. Multum delirabat, sed in lecto se continebat. Haustum sumpsit paregoricum.	11.		Brachiis applicentur vesicatoria magna duo. ʒ Lap. Contr. Pulv. ad Gutt. ana gr. xij. Cast. gr. vj. Croci gr. v. m. f. pulvis 8 ^a quaque hora sumendus ex Julapio seq. ʒ Aq. Rut. Puleg. ana ʒiij. Pæon. C. ʒij. Syr. Pæon. ʒj. m. ʒ Aq. flor. Paralyf. ʒij. Cinnam. f. ʒvj. Syr. e Mecon. ʒss. m. f. haustus paregoricus hac vespera, finito paroxysmo (sed non prius) sumendus.		
14		Adfui sub meridiem. τρεμοί μεγάλοι, cum comate. Ρις οξεία. Το μελαν οφθαλμου δεξιου ιαπο το αιμα βλεφαρην κρυφθεν, το λευκον ερυθρην. Λημια περὶ αριστερην, cum inflammata & inversa palpebra. Invocatus respondebat, & me probe novit; bibebat etiam, & bene deglutiebat. Calor aliquantulum debilior. Pulsus non pravus. Σκελεα, υπτίου κειμενου, ξυλκεκαμμενα γρυξας και διαπεπωλεσμενα. Caput extensum, & projectum mentum; velut in opisthotonicis. Perpetuo & totus tremuit.	12.		Nihil.		
15		Abfui.	14.		Sumat haustum paregoricum præscriptum 11 ^o die.		
16		Omnia in melius inveni. Tremores vix apparebant. Oculi clari & compositi. Lingua humida & rubra. Vox libera. Mentis rarus levisque error. Calor capitis & totius corporis suavissimus. Febris penitus extincta. Urina & fæces non amplius λαθραϊως. Alvus bis bene dejecit, & quidem figurate; & æger ad exonerandum surrexit è lecto, & sese prompte erexit. Urina κρημνωδής cum rubro sedimento prope fundum. Jus pulli gallinacei crebro hausit, una cum infuso pane; cibumque crebro petiit. N. B. Ante finem 14 diei bis nigrescebat, teste tota familia, & statim moribundus visus est, graviter convulsus & spumans. Noctem quietius quam ante egit, 14 horas, plus minus, dormiens. Ad sese mane rediit, & dormiturivit toto die. Urina tamen & fæces in lecto. Subinde desipuit interdium, & sequenti nocte deliravit, & vix contineri potuit; tamen post somnum omnia mitiora. Jucunde collocutus est, risit, se facile erexit, oblata sumpsit, & mire refocillatus fuit.	15.		Vesperi repetatur haustus paregor. urgente vigilia. ʒ Pulv. Sacch. alb. ʒij. Marg. ppt. ʒj. Gum. Arab. gr. v. Ol. Cinn. g ^{ss} . ij. hisce, probe tritis, adde Aq. Ceras. n. Cinn. h. ana ʒiij. Pæon. c. Cinn. f. ana ʒj. m. f. Julapium, cujus cochl. ij. aut iij. sumat, cum langueant vires.		
17		Dormiebat a media nocte usque ad meridiem fere. Sub 10 ^m horam eum alte dormientem inveni, sed aperto ore, & semiapertis, ut mos ei est, oculis, febris prorsus expertem & tremorum. Calor suavissimus. Urina, quam hesternæ vesperæ reddebat, crassi, albida, cum copioso albo sedimento, usque ad fundum subsidente; & super album apparuit rubra, pauca, fabulosa materies. Nocte semel aut bis ex Jure dicto & fero lactis tenui hausit, & perparum desipuit.					
19		Bene se habuit. Plurimum dormiverat a die 17 ^o , raro expergiscens, nisi ad mingendum aut forbendum. Alvus firma. Appetitus longe melior. Urina multa & valde laudabilis. Valedixi. Notandum insuper, quod per aliquod ante hoc malum spatium animo cruciebatur; & durante morbo, de valetudine rogatus semper respondebat, se optime valere.					



shorten'd. A man may easily invent *characters* for words that frequently occur, such as *sweat, urine, stool, heat, pain*, and the like, and also for short sentences, and by this means save himself much trouble. Add to this, that the *Latin* tongue will be shorter for him than the *English*, and sometimes one *Greek* word will express that which requires many words in *Latin*, and more in *English*. I often use *Greek* words in mine; I mean the words of *Hippocrates*, on purpose to see how far that great man's *Observations* may be depended upon in our country: a specimen of which I have just before given in one of the *Tables*. And whoever shall think fit to copy after it, will find, that what he esteem'd very tedious at first, will by custom be made very easy. But wherever *abbreviations* are us'd, it wou'd be best to have 'em all explain'd at the beginning of the book, for the sake of those who come after: otherwise a man may take a great deal of pains to no manner of purpose. I desire it may

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likewise

likewise be remember'd, that he will have no occasion to set down every case, but only such as he has reason to believe he shall attend to the end. And if a Physician shou'd have half a dozen such in a day (which wou'd not often happen) I am very well assur'd, that where he has made his observations regularly and judiciously, and not in a careless and confus'd manner, he may set 'em all down in an hour or two; and that with a degree of exactness sufficient for every thing. For I must needs say, I can't be of *Baglivi's* opinion in this^a, "that if every circumstance" is not taken notice of, the whole affair is "spoil'd." This is perhaps impossible: the more circumstances are taken notice of, the better; but provided the plain and evident appearances are observ'd as they ought, the Patient will be little or no sufferer, in my opinion, by an omission of trifling and obscure circumstances; which may very well be compar'd to the *Minutiæ* of *Anatomy*,

^a See his third chapter of the second book.

that

that a Physician may safely be without, if he is but tolerably vers'd in the knowledge of the *Circulation* and the *Animal Oeconomy*. But if after all, the Gentlemen of great business cannot find time for such *Observations*, those of less business may; and be very serviceable in their station: for it is not material by whom such *Tables* are us'd, provided they be us'd judiciously and honestly. Besides, by an early and diligent application to a work of this sort, ^{*The advantage of it to Physicians.*} 'tis more than probable, that in time they will come to know diseases so perfectly, that it will be impossible for 'em to miss of their reward. A good *Physician*, who is withall a man of humanity, cannot but be esteem'd. Such therefore I earnestly invite to engage in this important work, without prejudice one way or other; and I shall always be glad to promote it to the utmost of my power. I have now by me ^{*The use I intend to make of it my self.*} several cases set down in this method, which are vastly more exact than any that have yet appear'd; and if ever I write up-

on any particular distemper, it shall be in this manner: first, I'll give the *histories* of the case from my own book; then the *description* at large, with the proper *method of cure*; and after that the *Aphorisms*, deducible from the foregoing account, that the reader may see at once how just or unjust the inferences are. Nor will I ever write upon any subject, as a Physician, for which I have not *tabular authority*. Whoever will please to compare the books *de morbis* of *Hippocrates* and his *Prognosticks* with his books of *Epidemicks*, will easily see the reasonableness and usefulness of such a method. Not but the thing itself speaks for itself, and needs no manner of authority to keep it in countenance; but with some people authority is all in all. To say, that I have herein been greatly assisted by *Hippocrates*, is no more than what I have confess'd already; and perhaps no man will presently find out the easiest and best way of using it without him. I cou'd be glad therefore, that be-

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this way.

fore any person sets out, he wou'd first read the *Epidemicks*, the *first* and *third* books in particular. For, tho' the plan I have here propos'd, requires nothing more than a careful attendance to the *Symptoms* from day to day, with the *Remedies*, &c. made use of; yet, by being acquainted with *Hippocrates's* way of writing, a great deal of trouble will be sav'd; many things will be thought of, that might otherwise be overlook'd; and the case, when finish'd, be much more elegant. I cou'd be glad too, that he wou'd after that read his *Prognosticks*, his *Prædictions*, his *Coacæ Prænotiones*, his curious book *de Aere, Locis & Aquis*, and that famous one *de Dieta in morbis acutis*. The pleasure and advantage will, I'll answer for it, infinitely exceed the trouble; and he wou'd then see what an extraordinary Man *Hippocrates* was, and how justly he has deserv'd all the encomiums that ever were or can be given him. I wou'd not be understood, as if I thought a man of learning cou'd do no-

thing this way without *Hippocrates*. But, as every one allows that *Hippocrates* was surprisingly curious in his remarks, and by far the *best* Author among all the *Ancients* (the rest having borrow'd in a great measure from him all that they have said) one wou'd hear first, what such an one says; whether we follow it afterwards or not. For my own part, I am so thoroughly satisfied of his usefulness to Physicians, that I wish for nothing more earnestly than to see the time, when it shall be as fashionable among us to understand him well, as it has been once to know little or nothing of him. And it is with this view that I have been at such incredible pains to prepare a new edition of his works, upon the plan I some time ago publish'd. Whatever some Gentlemen may think of that design, I am very well assur'd, that, so far from being *mangled* and *misrepresented*, *Hippocrates* will then appear in the strongest and beautifullest light he ever yet appear'd in; and the chapter *de Diagnosticiis*

*An account
of my in-
tended edi-
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& *Prognosticis in morbis acutis* (which will comprehend almost all that is contain'd in his *Prognosticon*, the books *de judicationibus* & *diebus judicatoriis*, the first book of *prædictions*, and his *Coacæ prænotiones*, &c.) will be the most surprizing piece that ever the world has seen. Even those who are well vers'd in *Hippocrates* will be astonish'd. For there is a great difference between reading things of the same tendency in different places, and reading 'em together, without the intervention of any foreign matter. A vast number of doubtful expressions are determin'd, and many obscure places clear'd up by this juxtaposition of parts. A man by this means sees into an Author at once, and is master of the subject presently; which in a voluminous writer, like *Hippocrates*, is no small advantage. Add to this, that many *corrections* have been made this way, which all the *editors* before have overlook'd; and a great many more by the help of a *verbal* and *phraseological Index*, that I have been at the pains

to make by interleaving *Foësius's Oeconomia* (a work of the greatest labour I ever engag'd in); so that, in short, by taking *Hippocrates* to pieces, and comparing him with himself, this *edition* (which has been ready for the press some time) will be much more correct, as well as much more useful, than any former *edition*. It might perhaps have been more correct in some places, if the late learned Dr. *Freind*, who was pleas'd to give himself a good deal of trouble about it, had not dy'd when he did: and it wou'd have been in the press before now; but that having been at a great expence about it already, I thought it very reasonable to be eas'd in some measure of the remaining charge; especially as I never propos'd any private advantage to myself, but was desirous of communicating to the publick a book, that I am satisfied will be as great a benefit to 'em as any book that ever was yet publish'd in Physick. If this impediment be remov'd, (as I have good reason to believe it will in a short time) I shall

I shall then send it to the press forthwith : otherwise I shall return the *subscribers* their money, and reserve for my own private use what, for the good of mankind, I wou'd have been glad to have made publick.

But to return to the *Table*. There are a few circumstances, that I cou'd wish might always be remember'd, especially in *acute* cases ; and they are such as relate to the *Crises of Diseases* ; which no body has describ'd so fully and so elegantly as *Hippocrates*. From him therefore I beg leave to insert a few *Aphorisms* upon this subject.

1 *The Prædictions in acute cases are not always certain, as to life or death.*

2 *Acute cases generally come to a Crisis within fourteen days.*

1 Των οξεων νοσηματων ου πανπαν ασφαλεες αι προδιαγορευσιες ουτε του θανατου, ουτε της υγειης. L. 2. Aph. 19.

2 Τα οξεα των νοσηματων εν ημερησι κρινεται τεσσαρεσκαιδεκα, “ως επι το πωλυ.” Co. Pr. 147. L. 2. Aph. 23. & L. de Judic. p. 53.

3. *The*

- 3 *The Crisis likewise happens in Fevers, on the fourth, the seventh, the eleventh, the fourteenth, the seventeenth, the one and twentieth, and sometimes the thirtieth, the fortieth, and even sixtieth day : but after that, the case becomes Chronical.*

A great deal more of this sort is to be met with in his *Prognosticon*, (not to mention other places) at the bottom of the 43^d page, and a great part of the 44th. To know when the *Crisis* is at hand, (a point of great importance) and the different ways by which it generally happens, we are admirably instructed in the following Aphorisms.

3 Κρίνονται δε οἱ πυρετοί, τεταρταίοι, ἑβδομαίοι, ἑνδεκαταίοι, τεσσαρεσκαίδεκαταίοι, ἑπτακαίδεκαταίοι, εἰκοστή ᾠρος τῇ μίῃ. Ἐκ δε τούτων τῶν ὀξέων, τριακοσταίοι, εἰτα τεσσαρακοσταίοι, εἰτα ἑξηκοσταίοι· ὅταν δε τούτους τοὺς ἀριθμοὺς ὑπερβάλλῃ, χρονίη ἡδη γινεται ἡ κατάστασις τῶν πυρετῶν. L. de Jud. p. 58.

4. *When*

- 4 *When the Crisis is at hand, the night before the Paroxysm is restless; but that after it is usually quieter.*
- 5 *Deep Sleeps, without disturbance, denote a perfect Crisis; but disturb'd Sleeps, with pains in the body, the contrary.*
- 6 *All diseases go off, either by the Mouth, or by Stool, or by Urine, or by some other way, as the Joints for instance; or by Sweat, which is common to all.*

This Aphorism is a little fuller express'd elsewhere.

4 Οκοσοισι κρισις γινεται, τουτοιεισιν η νυξ δυσφορος, η προ του παροξυσμου· η δε επιουσα ευφορωτερη, ως επι το πουλυ. L. 2. Aph. 13.

5 Υπνοι βαθεις, μη ταραχωδεις, βεβαιαν κρισιν σημαινουσιν· οι δε ταραχωδεις, μετ' αλγηματος σωματος, αβεбайοι. Co. Pr. 151.

6 Τα δε νοσηματα παντα λυεται η κατα στομα, η κατα κοιλην, η κατα κυστιν, η τινος αλλου τοιουτου, αρθρου· η δε του ιδρωτος ιδειη, κοινη απαντων. L. de diæta in acutis, p. 403.

7. Acute

7 Acute cases go off, either by bleeding at the Nose, at the time of the Crisis; or by profuse Sweats; or by purulent and mucilaginous Urine, in great plenty, and with a good sediment; or by a considerable Abscess; or by mucous and bloody Stools, coming away on a sudden; or by well-condition'd Vomitings about the same time.

8 The seventh, ninth, or fourteenth day Fevers commonly go off by bleed-

7 Τα δε οξέα κρινεται, αίματος εκ ρινων ρυεντος εν κρισιμῳ· και ιδρωτος πολλου γενομενου· και ουρου πυωδους και υαλωδους γενομενου, υποστασιν χρηστην εχοντος, και αθροου γενομενου· και αποστηματος αξιολογου· και κοιλης μυξωδους και αιματωδους, και εξαπινης καταρραγεισης· και εμετων ου μοχθηρων κατα κρισιν. Co. Pr. 150.

8 Εβδομαιοισιν, η εναταιοισιν, η τεσσαρεσκαιδεκαταιοισι ρυσιες εκ ρινων λουσιν, ως επι το πολυ, τους πυρετους. ὁμοιως δε και κοιλης ρυσις χολωδης και δυσεντεριωδης, και πονος γουνατων η ιαχιων, και ουρον πεπανθεν προς την κρισιν· εν γυναικι δε και επιμηνιων ρυσις. Co. Pr. 152.

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ings at the Nose, or by bilious and bloody Stools, or by a pain of the Knees or Hips, or by concocted Urine about the Crisis ; and in Women, by the breaking out of the Menfes.

I believe there never were two Aphorisms contriv'd of more importance than the two last. And it is surprizing to me, that the Author cou'd comprehend so much in so small a compass. But indeed whoever reads *Hippocrates*, must expect to be surpriz'd very often.

The Signs of the particular evacuations are thus express'd.

9 *Redness of the face in a Fever, with a violent pain in the head, and beating of the vessels, generally denotes Hæmor-*

9 Των πυρεσσόντων, οἷσι μὲν ἐρυθρήματα ἐπὶ πρόσωπον, καὶ πόνος κεφαλῆς ἰσχυρὸς, καὶ σφυγμὸς φλεβῶν, αἵματος ῥυσις τὰ πολλὰ γίνεται· οἷσι δὲ αἶσαι, καὶ καρδιῶσμοι, καὶ πλυαλισμοί, ἐμετός· οἷσι δὲ ἐρευσμοί, φῦσαι, ψοφοὶ κοιλίης καὶ ἐπαρσίαι, ἐκταραξις κοιλίης. Co. Pr. 142.

rhages ;

rhages; nausea's, heart-burnings, and spittings, denote Vomiting; belchings, flatus, and rumbling in the belly with inflation, denote Purging.

It were endless to mention all that he has said upon this subject; but there is one more of great use in *Fevers*, and indeed in almost all distempers, and that is,

10 *No dependence is to be put upon those complaints that grow better without reason, nor are we to be much afraid of others that grow worse without reason: for such changes are generally unstable, and of short duration.*

This is of such use in directing our *Prognosticks*, that I cou'd not help adding it: and these, I hope, are sufficient to shew

10 Τοιςι μη κατα λογον κουφιζουσιν ου δει πιστευειν, ουδε φοβεισθαι λιην τα μοχθηρα γινομενα παραλογως. τα γαρ πολλα τοιουτεων εστιν αβεβαια, και ου πανν τοι διαμεινεν ουδε χρονιζειν ειωθεν.
L. 2. A. 27.

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the reader what a masterly way this great man wrote in, and how important it is to observe the course of Fevers nicely.

To conclude: if this plan be follow'd, the consequence will be, that Diseases will be better known, and easier cur'd, even supposing the *Materia Medica* shou'd stand as it does. But if that also shou'd be reform'd, and put upon its proper foot, and no body suffer'd to meddle with it, but such as are regularly bred to it, every thing wou'd then be done, that the *Art* is capable of, or that mankind in general can hope for: and I don't doubt but the event wou'd answer our utmost wishes. But this is a point that requires a more particular consideration; and therefore shall be defer'd at present. There's a time for every thing. If the business of *Observation* can be well manag'd, (and I'm sure the Nation never had a set of Physicians better qualify'd for such a work, than the present; so far at least as *learn-*
ing,

ing, and *diligence*, and *humanity*, can do it) the many good effects that will follow from it, may perhaps dispose the Publick to a more ready compliance with what may one time or other be laid before 'em upon the other head. In the mean time, it will be a great pleasure to me to see the present plan take; not because it is mine, but because I am thoroughly satisfy'd, that the honour of the Faculty, and the safety of the Publick, will be much better advanc'd by it, than 'tis possible they shou'd be without it; as matters now stand. But whether it be receiv'd or rejected, I am determin'd to go on with it my self, so far as I can, till I find sufficient reason to lay it aside, or alter it.

F I N I S.





